The MINISTRY AUGUST 1965



*See article on page 20

A President

Prayed

With Me

I HAVE been in the ministry something over fourteen years, have served under six conference presidents in three different unions. Recently I had an experience that made a deep im-

Two, perhaps three times a year, I drop into my president's office for a visit about affairs in my district. Other times I keep in touch through correspondence and telephone. This particular visit was another of those routine visits, with no pressing problem, just a short business stop. At the termination of our appointment came the unique experience—the president suggested that we kneel for a word of prayer together.

It has been several months now since that memorable experience. I no longer remember what was mentioned in prayer; I don't recall who led out, whether it was the president or I. I only remember that my conference president prayed with me. I shall not soon forget the impression or the blessing I received.

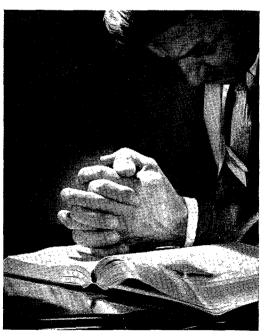
Now, lest a wrong impression be conveyed, I have had prayer, both public and private, with every president I ever served under. I am only saying that never has one prayed with me when there seemed nothing par-

ticular to pray about, just the routine affairs we all have to meet. Hitherto it seemed that only the real problems, which we ourselves couldn't solve, called for our unified prayers. This experience had its effect on me.

I recognize that it might be difficult and inconvenient for a president to pray with every pastor who comes into his office. I am not urging it as a necessity, I am simply saying that perhaps the pendulum might swing back a little closer to center with more frequent prayer sessions with our executive officers. However, conference presidents may have many problems we local pastors know nothing about, and we should remember them daily.

Conversely, we pastors have many problems that perhaps they know nothing of, for we feel it is our responsibility to see that they are not burdened with every difficulty that comes in our churches. But in the fellowship of prayer there is strength. Please, brother president, pray with and for us.

A PASTOR.



THE MINISTRY

The Foundation of the Adventist Faith

EDWARD HEPPENSTALL

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THE confirming of men and women everywhere in the "faith which was once delivered unto the saints" is perhaps the chief purpose of the gospel ministry. Such a spiritual achievement solves an infinite number of difficulties that arise by way of doubt. It meets the temptation

from subtle teachings and half-truths devised by the enemy whose name is legion. Some ultimate authority must make the meaning of life clear to men. It is certainly not to be found within the mortal and sinful nature of man. For Seventh-day Adventists that authority is the Bible, which by the power of the Holy Spirit becomes the voice of God to those who believe.

The past one hundred years have seen perverse and corrupt uses and interpretations of the Word of God, particularly in the twentieth century. The modernist and liberal positions have denied the uniqueness of the revelation of God in the supernatural birth, ministry, death, and resurrection of Jesus Christ, and in the Bible record. Their appeal has been to an immanent God, God within nature and in the natural processes. Such a position is purely naturalistic, not supernaturalistic.

The tragedy of two world wars in one generation and flagrancy of present-day sin have largely shown the spiritual bank-ruptcy of modernism and liberalism. There is now a return to supernaturalism. This is to be found in the modern movement of neoorthodoxy or neosupernaturalism,

led by such men as Karl Barth, Emil Brunner, Reinhold Neibuhr, Gustaf Aulén, and also in the existentialism of Sören Kierkegaard and Paul Tillich.

Modernism and liberalism made God part of the natural process. Neosupernaturalism is a revolt against naturalism. It is fearful for the status of Christianity in a naturalistic world. Whereas for modernism and liberalism God is immanent within nature and in man, for neosupernaturalism God is absolutely transcendent. There is no aspect or form of nature, no grasp by human reason, no formulation in human terms, that can be identified with God's revelation. Therefore they hold that any dependence upon reason, sanctified or otherwise, is wholly inadequate to grasp the reality of God, His revelation, and His Word. God makes Himself known directly to the individual in a "divine-human encounter" apprehended only by faith.

How can we know God's will? For the neosupernaturalist the content of God's revelation is not anything that is to be found in a book. Truth is communicated in a direct revelation from God to the individual. The Reformation view that revelation is given historically in Christ when on earth and in the Scriptures is rejected. What then of the Bible? The Bible constitutes a witness to that revelation, they say. It is a historical record of such revelation to persons. But in itself it is not the revelation of God. The human mind with its powers of reason and logical thought is not capable of grasping the truth. Men can know truth only as God reveals Himself in the crisis of a personal encounter. To whom then does God reveal Himself, and how do men know they have such an experience?

August, 1965

That is up to God, says the neosupernaturalist. Certainly He does not reveal Himself by the Bible.

As a witness the Bible sets forth the record of men and women who have experienced this "divine-human encounter." But, according to the neosupernatural position, it contains errors of scientific and historical nature, and therefore cannot be accepted on the level of reason. God reveals Himself, but not truth about Himself. God reveals His presence as a subjective experience, but not as objective truth.

The emphasis upon an inner, personal, vital relationship with God is, without a doubt, the most vital thing about Christianity. Taken at face value, the neosupernatural position looks very attractive. Especially is this true where there has been an overemphasis upon paper orthodoxy over against spiritual experience, formal doctrine and theoretical concepts over

against experimental religion.

No one recognizes more than do Seventh-day Adventists the serious weakness of an overemphasis upon theoretical truth. In numerous places in the writings of Ellen G. White we have been warned against a formal, theoretical religion, devotion to doctrine rather than to the truth as it is in Christ Jesus. But one extreme is as bad as another. In an effort to escape formality and theory, the opposite position may appear to possess a measure of attractiveness that makes neosupernaturalism appear acceptable.

The truth is that neosupernaturalism is much closer to the line of truth than was ever modernism or liberalism. But that makes it all the more subtle and dangerous. Neosupernaturalism has very cleverly used one of the supreme Biblical concepts in the phrase "the divine-human encounter." Apart from this it has thrown out the written Word of God. Its advocates say one thing in Biblical terminology and mean another.

At this point let us remind ourselves of the counsel given us in *The Great Contro*versy, page 593:

"So closely will the counterfeit resemble

the true, that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested." (Italics supplied.)

The Seventh-day Adventist position has been well stated in the chapter "The Scriptures a Safeguard" in the same book.

The neosupernatural position jeopardizes the whole redemptive structure of the Christian faith. Historically it requires no actual redemptive act in Christ's incarnation, death, and resurrection. Yet the whole scriptural position rests on the sinfulness of man as the result of the historical fall of Adam, and redemption through the atonement offered once for all on the cross of Jesus Christ. If the fall of man, the incarnation of Christ, His death and resurrection, are not essential historical events for Christianity, then faith in Christ and in God is not faith in the revelation of God in the Scriptures at all, but in some mystical concept that cannot be tested by any objective revelation. It is known only by a subjective experience. Who then is to tell what is the truth? A "divine-human encounter" may be received on any level. Anyone, regardless of whether he is in harmony with the Scriptures, can be said to be a believer. Then just how far may a person believe error and continue in error and still be regarded as "Christian"? Such a personal encounter is therefore possible in any religion or cult. What is to be the test of truth? "Experience," we are told. But what is to test experience? There is in such a concept no objective test of truth.

The Seventh-day Adventist Position

For Seventh-day Adventists the truth and revelation of God in His Word does not depend for its validity and authenticity upon any man's experience. It remains independently of all men the indisputable truth of God, regardless of whether man believes it or not. Man in himself needs such an objective revelation as the Scriptures because of the darkness of his mind. Man is wholly incapable of experiencing truth apart from such a revelation.

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The Seventh-day Adventist position is that revelation from God is mediated through Christ, through the prophets and apostles, and not through everybody in a "divine-human encounter"; also that the presence of God is not addressed to us in the same manner in which it came to the prophets and apostles. God has spoken through His specially designated instruments in a way that He has not spoken to us. That revealed Word becomes authoritative for us who believe. We do not invent or produce our own Word. It is God's Word that matters, not ours. And any "divine-human encounter" that we may experience is in and through the revealed Word of God. It comes to us as we study, pray, and believe the Word. As such, God's revelation in His Word is not transcendent to reason. It is an appeal to sound reason, to sanctified reason, reason that is directed by the Holy Scriptures. A coherent and rational comprehension of God set forth in the Bible is the basis of a sound Christian experience. Furthermore, God not only reveals Himself but He also reveals sound doctrine that is scripturally urged upon all believers. Saving faith is always faith in Christ and in the written word of the Bible. It was this Word that Christ used so effectively to overcome the temptations of Satan (Matt. 4:1-11). It was this Word that Paul urged his associate ministers and workers to teach and to preach (1 Tim. 1:3; 4:16; 6:3-5; 2 Tim. 1:13; 2:15, 16; 3:15-17; 4:1-4).

It was this same Word that Wycliffe, Luther, Zwingli, and Calvin used so powerfully and effectively through Christ to effect the Reformation, freedom from papal domination, and to dispel the dark-

ness of error.

"Wycliffe accepted the Holy Scriptures with implicit faith as the inspired revelation of God's will. . . . He declared the only true authority to be the voice of God speaking through His word. And he taught not only that the Bible is a perfect revelation of God's will, but that the Holy Spirit is its only interpreter."—The Great Controversy, p. 93.

"He [Luther] firmly declared that Christians should receive no other doctrines than those which rest on the authority of the Sacred Scriptures."—*Ibid.*, p. 126.

"He [Zwingli] submitted himself to the Bible as the word of God, the only sufficient, infallible rule. He saw that it must

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be its own interpreter. He dared not attempt to explain Scripture to sustain a preconceived theory or doctrine, but held it his duty to learn what is its direct and obvious teaching."—Ibid., p. 173.

It is this same Word that is urgent for every Christian teacher, preacher, and be-

liever today.

"But God will have a people upon the earth to maintain the Bible, and the Bible only as the standard of all doctrines, and the basis of all reforms."—Ibid., p. 595.

"It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example."—Ibid., p. 598.

Both Revelation and Experience Necessary

We must distinguish between the objective revelation of the Scriptures and the personal response of the individual to that revelation. Both are necessary if the divine power of God is to be communicated to man. Nothing is clearer in the Bible than that there stands over against man the objective revelation of God in the spoken and the written Word that comes with a "Thus saith the Lord." That Word came through the prophets and apostles in numerous instances to wicked kings and per-

sons who, though they heard that Word as the message of God, failed to respond to it with a life of obedience.

God communicates both life and doctrine. Before His death and resurrection Christ promised His followers the presence of the Holy Spirit. He declared that the Spirit would lead them into all truth. Such truth included the written Word of God, all of it. One wonders what neosupernaturalism would do with the great fact that God actually wrote the Ten Commandments in stone. Such a stupendous revelation is something wholly distinct from the "divine-human encounter." Although the Ten Commandments have a spiritual depth that is revealed in the Sermon on the Mount, they nevertheless constitute actual propositions, verbal statements, an objective revelation distinct from any response from man or experience in man.

The law of God becomes the focal point of testing. What did Christ mean when He said, "If ye love me, keep my commandments" (John 14:15)? Such a law stands for the objective, independent standard of truth regardless of what men and women experience in their own lives. But the neosupernatural position does not arise from within the Bible at all. It is wholly selfgenerated. Jesus, Paul, and the other apostles set forth clear ideas about doctrinal truth, the great doctrines of redemption, resurrection, the sanctuary, the everlasting gospel. And revolt against such revealed truth or rejection of it is contrary to both the law and the gospel. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

The issue of Seventh-day Adventists is this: The Christian experience of the "divine-human encounter" is not an alternative to conceptual truth and doctrine as revealed in the Bible. They are complementary, not mutually exclusive. The problem we all face is to have such confidence and trust in the revealed Word of God, in the Holy Scriptures, that obedience to all the requirements of God will follow. Seventhday Adventists cannot repudiate any part of the Holy Scriptures. We believe that the statements of truth in the Bible are entirely trustworthy. And genuine Christian experience does not in any way disparage such a revelation, nor does it occur independent of the Word of God.

The neosupernaturalist would have us

believe that we cannot have both, that here are two types of knowledge—the one unnecessary and undesirable, the other the only real truth. But such a dichotomy is man made. The Bible knows nothing of two such opposing areas of knowledge. Everywhere the Holy Scriptures require the full response to verbal and propositional knowledge. There is no exclusion of doctrine, or the law of God, of written truth. To be sure, the Bible condemns men and women who do not bring their lives into line with the revealed Word of God. But nowhere is there repudiation of any objective truth. For there can be no true awareness of God, no harmony with God, unless there is harmony with the Written Word.

Seventh-day Adventists insist that God has spoken to us in words and in thoughts of men's language that can be grasped and understood by all who read the Sacred Book. Once the Written Word is considered no longer essential to a vital Christian experience, then no longer is doctrine important. And if doctrine is not important, there can be no specific tests or requirements by which to measure conduct. What God has said and what God has written are absolutely vital. A mystical encounter can mean anything or nothing. To reject or deny that the Scriptures constitute the word of God is actually to deny that God has spoken at all.

Furthermore, the reason and mind of men are still a part of the original image of God, though of themselves incompetent to arrive at truth. There is no other way in which truth could be initially communicated to man than through the mind. The Word of God that is not understandable by reason and grasped first by reason is not truth at all.

Seventh-day Adventism sets forth two vital questions: First, do the church and the professed Christian have a sound and right theology and doctrine based upon the written Word of God? And second, does the believer have a saving experience through and in what he believes? One of the great tasks of the Adventist ministry is to lead persons through clear doctrinal thinking to an experience that is vital, valid, relevant, and workable.

In trying to be scholars there is always the danger of losing Christianity from life. Doctrines can become mere verbal descriptions of divine realities. Do we preach and

(Continued on page 13)

Spiritual Significance of the Imposition of Hands

C. G. TULAND

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[A careful reading of this article may alter your concept of an Old Testament sanctuary ritual. It gives deeper meaning to the act of confession.]



This study is dedicated to one of the great rituals of Old Testament times—the imposition of hands and its spiritual significance. While the laying on of hands in both the Old and the New Testament was used on many different occasions and for many different purposes, this

study is limited to its use for the presentation of sacrificial offerings. What did the laying on of the hands of the sinner upon the head of the sacrificial animal signify? When was it practiced and what was its purpose? The concept of our denomination from its inception seems to be quite uniform and in agreement with traditional interpretation.

Seventh-day Adventists on account of their specific teachings of the sanctuary have always entertained the "typical exposition," i.e., they have taught that the Old Testament rituals have found their deepest spiritual meaning and historical fulfillment in the life and ministry of Christ. Much of our literature was and is dedicated to this subject of the sanctuary and its services, consequently touching upon the meaning of the imposition of hands. The problem has been discussed by Stephen N. Haskell. He said concerning the imposition of hands: "The sinner, with his hands laid upon the head of the lamb, confessed over it all his sins, and then with

his own hand he killed it. Lev. 4:29; Numbers 5:7.... The sinner, by confessing his sins over the lamb, in type and shadow transferred them to the lamb."—The Cross and Its Shadow, p. 124.

"The individual making the offering [whole burnt-] laid his hands on the head of the animal, confessing his sins, Lev. 1:4; Num. 8:12."—Ibid., p. 134. Haskell is not quite exact in the interpretation of these texts, for Leviticus 4:29 speaks only of an imposition of hands, without mentioning confession of sins. Numbers 5:7 does not refer to the sacrifice but to the confession only resulting in restitution.

The Denominational Position

The idea of the transfer of sin by laying on of hands is firmly accepted by this denomination. M. L. Andreasen who ably presented the meaning of Old Testament ritual in the light of New Testament fulfillment, also repeatedly discusses the transfer of sin: "The laying on of the hand was an old custom in Israel, a symbolic act whereby something possessed by one was conveyed to another."—The Sanctuary Service, p. 146. "He [man] has already by confession placed his sin upon the innocent animal."—Ibid., p. 144. "He lays his hand upon the head of the animal, and by this act conveys his sin to the innocent lamb, who now bears his sins."—Ibid., p. 147. There are a number of statements in the writings of Ellen G. White expressing the same thoughts. "The most important part of the daily ministration was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and placing

his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice."—Patriarchs and Prophets, p. 354. Similar statements are found on pages 374, 376, and 378 of the same book.

No Uniformity

A comparison of this position with texts relevant to our subject presents the opportunity for deeper study. It seems that our interpretation follows, to some extent, rabbinical thought which presupposed or implied that one part of the ceremony—the imposition of hands, included always the other, i.e., the confession of sin, although the individual texts do not clearly state this concept. Another striking factor is the complete absence of a "pattern" that would justify a rigid interpretation of the manner in which sin was transferred. There was apparently no absolute uniformity, but a diversity of ceremonies indicating the transfer of sin. Finally, to limit the imposition of hands and its significance to the transfer of sin fails to express the depth and spiritual significance of the ceremony.

The Mosaic system presents a variety of sacrificial offerings, each with a significance of its own, each one having its specific form, and each one representing a specific phase of the ministry of Christ. There were holocausts, expiatory and eucharistic sacrifices which we know as burnt-, sin-, trespass-, peace-, drink-, meat-, and other offerings, some of which involved sin, while others did not. The surprising fact is that there was imposition of hands, although the sacrifice did not involve sin, and there was transfer of sin in other cases, but no imposition of hands. The burnt offering which was originally not a sin offering required the laying on of hands (Lev. 1:4). The evening and morning sacrifice belonged to the same type of offerings, yet there was no imposition of hands (Ex. 29: 38-42). The peace offering involved no sin, yet there was laying on of hands (Lev. 3:1, 2, 8, 12). In the case of sacrifices for sin in their different forms again the ritual does not follow a fixed pattern. Although sin is involved in every case there is only laying on of hands, but never a confession of sin (Lev. 4:4, 15, 24, 29). When it comes to the trespass offering, which involves sin, there is confession of sin, but no laying on of hands (Lev. 5:5).

These facts preclude a uniformistic or

mechanical interpretation of the ritual. It is probably for this reason that Bible interpreters followed rabbinistic reasoning and thought according to which the laying on of hands and confession belonged together, although it is not stated in the Scriptures. The rabbis had their troubles with this problem, offering different explanations. Aaron Ben Chajim said: "Where there is no confession of sins, there is no imposition of hands; because imposition of hands belongs to confession of sin."—Dissertation on Sacrifice, pp. 182/4, from Ad Siphra in Dibur. Hachat. fol. 95, Edit. Venet. Yet his position is not tenable, since there was laying on of hands without sin being involved, as has been shown above. The same can be said about Maimonides who likewise lacks the support of the Biblical text: "Every person places both his hands between the horns of the victim, and makes confession of sin over a sin offering, and of trespass over a trespass offering; and over a burnt offering he confesses those things which have been against affirmative precepts, or against negative precepts which are inseparable from affirmative ones."—Maase Korban, c. 3. What Maimonides does is that he merely states Jewish tradition but not Biblical exegesis, for there is not one sacrifice that required simultaneously imposition of hands and confession of sin. There is but one case when the service in the Old Testament sanctuary required this in order to realize a transfer of sin, but that was not a sacrifice. The occasion was the ritual on the Day of Atonement when the high priest transferred the sins of Israel upon the goat for Azazel (Lev. 16:10, 21).

The Spiritual Significance

It seems that no adequate explanation has been found to elucidate the meaning of the formal differences of the ritual, if such differentiation was intended at all. It also seems to be much more important to comprehend and to apply its spiritual significance in relation to our religious experience, without excluding our denominational concept according to which the laying on of hands in certain sacrifices denoted transfer of sin. In this study it has been pointed out that the ritual did not always indicate transfer of sin, a position that is supported by its frequent use at other occasions. Jacob blessing the sons of Joseph (Gen. 48:14), Moses transferring

his office and spirit to Joshua (Num. 27:18-20, 23; Deut. 34:9), and many references in the New Testament attest its wider meaning. In many cases it has the significance of a gift be it a blessing, power, office, healing, or some kind of present. Inasmuch as sacrifices were offered to God, they, too, expressed a gift by transfer. When a man placed his hands upon the victim's head he enacted the presentation of the whole man, individual, or congregation, independent of his condition, to God. Thus the ritual became the symbol of a total surrender of man unto God, and a complete dedication of the entire being, eliminating our present problems of interpretation for the different types of sacrifice or the specific meaning of the laying on of hands in each case. Then the symbol becomes more meaningful for him who offers the sacrifice, be it as a repentant sinner or as a justified believer. The ritual is thus understood in the following terms: when a man approached God with a sacrifice as a sinner he not only asked for the forgiveness of his sins but he also expressed the surrender of his whole sinful life under the judgment and mercy of God: "I give myself, my all, my everything, with my sins, to thee, Almighty God." And when as a justified believer he placed his hands upon the head of the offering after his sins were forgiven, he still expressed the same desire of a complete surrender: "I dedicate myself anew, my all, my cleansed heart, my mind and my body, freed from sin, to thee, my God and my Redeemer." This concept makes it understandable why there was an imposition of hands in the sacrificial system of the Old Testament, even when there was no sin involved.

Justification and Sanctification

The ritual attains its deepest and widest significance in the light of the New Testament and the ministry of Christ, who is the fulfillment of all types of sacrifice. His vicarious death is for the justification of the repentant sinner who has placed his sins upon the Lamb of God. But the work of redemption does not end here. The same offering that justifies man from his transgression is also the one through which he is sanctified, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10). It is therefore suggested that the imposition of hands in the Old Testament cult was a rit-

ual that expressed in our New Testament interpretation two successive phases of our Christian experience—the justification and the sanctification of every soul who accepts by faith the gift of God, Jesus Christ, our Lord and Redeemer.



By now you have glanced at the unheard-of, small-town postmark on my letter and at my unfamiliar signature. You don't know me.

I am writing to you about a visitor who is coming to your church this week. With a congregation as large as yours I know you can't possibly recognize every single visitor that comes. Still, impossible though my request may be, could I ask that you try very hard to speak to her? I mean, could you say something especially to her.

Although I am shy about writing to you, I feel it is almost my duty to tell you about Lynn. She was my roommate in college. She doesn't attend church. She hasn't for several years now, since her marriage. Not that she gave up church for husband; I suppose it just didn't matter too much any more and it was more convenient not to go. I've written to her and prayed for her for so long and now, at last, she's going to visit church. "O.K., this will make you happy, Joanie," her letter said. "I am going to church next week. Just for you." Not such a great motive, I know. But she's going. That's all I can manage from here.

O please don't judge her by her looks. She will look hard and terribly worldly in her elegant way. And although only her hairdresser may know for sure, you will probably have some suspicions about the golden blondness of her chic-styled hair. I am so afraid that this exterior will keep away the warmth she needs to feel. I know her so well and I know how sad and lonely

she really is because she turned from God.

She was trying to be hard and careless toward Him when I shared a room and a school year with her. We were so utterly different then, and somehow, probably because of that, we became the closest of friends.

I wondered about girls like her—girls who seemed interested in nothing but clothes and boys. Classwork did not absorb them, nor did student government or special clubs and projects. What did girls like that write their themes about, what did they want from the future, what did they talk about around adults? I had a genuine chance to find out. I was surprised.

Lynn was a generous and honest person but she had developed a pattern of masking any such virtues. I have seen her smile coldly during a testimony service and chat breezily with her friends back to the dormitory, only to cry into her pillow in the darkness, "Why can't I say I love Jesus? Why can't I live so it wouldn't sound ridiculous if I said I loved Him."

I wanted to help Lynn. I was happy when she began to have worship regularly with me.

One day as I washed my hair in the alcove adjoining our room I heard Lynn come in, talking with a couple of her friends. Lynn was saying, "But Sister White is not the way you think at all. It's just that she was so *interested* in our problems. You should just read her for yourself. I love her. I wish I had been her daughter."

I had to smile.

Lynn's problem seemed to hinge around the fact that her strong point was her model-like good looks. She worked hard on her grooming and her popularity. Here was her area of excellence. She would pirouette on the grass saying, "I'm so glad I'm a girl!" So were all the boys on campus. Above her looks she was blessed with perpetual energy and what I would describe as a sense of gaiety.

Yet this very success was the cost of the spiritual experience she wanted. Maybe neither of us realized that the two were almost mutually exclusive. Besides the element of no time, which was her main plea, the gay image she created was subtly at war with any real experience of spiritual depth. It did not seem wrong to have so much fun, and who would say her friendships and dates were sinful? I used to get philosophical in my observation of her. It

seemed so strange that her weaknesses were as real as my own, which were concerned with honesty and competition, as real as girls' who warred with inclinations to gossip, lie, or read novels. I wondered how many other girls would be too busy for vital meditation if they had Lynn's social success. It was almost as though her bone structure, the very genes, were against her.

Keeping her in school all year was a hard job. She longed for more money and freedom. She didn't come back another

year.

After working for a while, Lynn married a young and successful ad man. Her letters to me have been full of happiness with only an occasional trace of wistfulness-such as when she told me of Ingathering. "I heard that music, and oh, Joanie, I knew what it was. When the man came to my door I was so ashamed of my lipstick and bracelets. I wanted to stop him and say, 'Don't explain; I know.' But I didn't look any different from anyone else he had solicited, so I just gave him all the money we had in the house and cried for an hour after he left. You know how I used to hate Ingathering. It must have been the music and his earnest, happy face.'

Now, all this time later she is going to visit church. She's a mother now and maybe this time she can go completely to Christ. Could you help her? Whatever you preach about, however you say it, repeat that Jesus loves her.

As I think of you and Lynn, I realize you must have at least a few people like her in your church every week—one-shot visitors. Visitors who aren't thinking of returning but are, because of some lingering past tie, just visiting. Probably you have thought of them, but in case not, I just wanted to tell you about Lynn.

I have attended a large city church. I know how it is to be too shy to speak to strangers for fear that they might have been members there longer than I. Now I am hoping I didn't neglect someone else's prayed-for visitor. If only someone will speak to Lynn. Some Dorcas member perhaps, noticing her marvelous suit will also see it is handmade and speak to her of Dorcas activities. It seems incongruent, but that is the sort of thing Lynn loves. I know she would go to meetings and work tire-lessly in welfare work.

Would you think of Lynn for a moment
(Continued on page 41)

GOD Our

$oldsymbol{SUFFICIENCY}^*$

(Concluded)

H. M. TIPPETT

Book Editor, Review and Herald Publishing Association



THE Eastern religions have codes of ethics but provide no power to implement them. And I need not remind any pastor or worker here that sin is still with us.

Our pastors all know something about sin in human experience. In a postasy, backsliding, family strife, and moral

shame they see its fruitage on every hand. And we all, no doubt, feel like crying, "Who is sufficient for these things?"

Yet the assurance comes: "Our sufficiency is of God."

Thousands of promises are impounded in His Word, like the water of the Hoover and Grand Coulee dams. Jesus stands ready to throw open the floodgates of power. Shall we stand with half-pint cups gathering the trickles of grace that barely keep us alive in faith?

Spend Your Fortune!

To see the need of God's sufficiency it is necessary to recognize that the greatest hindrance to our work is not failure in method, laxity in public relations, deficiency in personality or training, insufficiency of means, but in the inability to deal with sin. How tragic it is to seek and find redemption through Christ and then to languish as a helpless saint, thrashing around in an activity in which there is no power. After being impressed again and again by the Bible assurance that we are heirs of God and joint heirs with Christ, one man said

* Continuation of talk given to workers at Michigan Camp Meeting, 1964.

he wished he could hear a sermon on "You've got a fortune—spend it."

To be rich toward God cancels our poverty in every other direction. Peter and John lacked silver and gold, but they had the healing touch of God. Peter was unlearned in the schools of men, but when he let God have all there was of him three thousand were converted in a day. The woman of Jacob's well was about as low in the spiritual scale as one could get, but when Jesus touched her life she became the evangel to a city. Because Christ is our sufficiency, there are no crises with God. He is equal to every emergency—or to what men call emergency.

We dwell long and often upon the story of the feeding of the five thousand in the wilderness, and it was a wonderful demonstration of the goodness and power of Jesus, but we fail sometimes to see certain parts of that story that have deep spiritual implications in them. It made no difference to Jesus whether there were five or five thousand to be fed. He knew the law of God's bounty. The faith of the disciples wavered when they saw the multitude, just as yours and mine would probably have done. Their solution was to send the people home, but Jesus' counsel was, "freely ye have received, freely give."

A ready reckoner among the disciples figured up their need and said: "Why two hundred pennyworth of bread would not suffice to feed this crowd." O how often men are making fiscal computations in the counting house while Christ is pointing to the open doors of God's exhaustless treasury! How often we let hardheaded calculations hinder God's providences. One would suppose Jesus would scorn so trivial a sup-

ply as five loaves and two fishes. He could have done an even more spectacular thing and commanded the stones to be made bread. But He had a beautiful lesson to teach—the lesson of consecration of the means at hand. The small gift brought to Him became great when it became a sacrifice. The breaking and distributing taught the lesson: "There is that scattereth and yet increaseth." The whole episode taught that love is the deepest root of social and political economy. O that the United Nations today could understand that principle!

It was barley bread made from barley meal, the cheapest grain in the market. They were small fishes—fish that Peter would have thrown back into the sea as too small for his catch. But Jesus taught that in His hands there is no such thing as limited means. There is always enough and to

spare.

God Picked Up the Crumbs

He emphasized the need for frugality by having the crumbs gathered up. What was done with the twelve baskets gathered up? They were taken to the villages round about and shared with the people who couldn't come to the meeting, and as they partook they too heard of the miracle, proof to them that Jehovah-jireh, the great provider, had passed by.

What a wonderful thing is this—Omnipotence picking up crumbs. The all-sufficient Saviour who says, "The cattle upon a thousand hills are mine," at whose word the empty fish nets of the disciples bulged with fish, who makes ten thousand plains bring forth their annual harvest—concerning Himself with fragments of the feast.

What a lesson there is in that part of the story for us. God didn't need those fragments, but He wants to teach us the principle of diligence and economy. Did you ever try to determine what might be accomplished in your own experience with the fragments of time, the fragments of means, the fragments of talents and service? We say we don't have time to pray, yet fritter away the quarter hour for which there is no assignment. We say we cannot give to this church project or that and yet thoughtlessly spend money for trivialities.

Let us not lament our limitations. God's sufficiency will always supply the lack.

If we do not have a whole loaf to bring to Him, let us bring a crust, for no consecrated crust need be wasted. If we cannot bring a crust let us bring the crumbs, for even crumbs are dear to hungry men.

Send them away, said the judicial, and cautious, and treasury-minded disciples.

Freely ye have received—freely give, said Jesus the great representative of God's sufficiency.

I am sure there is nothing that pleases God and the heavenly watchers of human life more than a person who lives a life of trust in God's power, faith in His promises, and confidence in His sufficiency.

The Iniquity of Holy Things

The sufficiency of the Saviour is illustrated in a remarkable way in the book of Exodus, the twenty-eighth chapter. God told Moses that as a high priest Aaron should wear a plate of pure gold upon his forehead engraved with the words HOLINESS TO THE LORD. And verse 38 reads like this: "And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord."

What a strange clause that is in the middle of the verse, "That Aaron may bear the iniquity of the holy things." But if we look at it closely we shall see the precious significance of it. Even then it was known that the best gifts offered to God by His people are defiled by the sin of the offerer, that the purest worship is marred by sin and infirmity in God's people, that our most devoted service is tarnished with self-pleasing and vainglory and pride. These are the iniquity of the holy things—the defilement attached to their worship and their service by reason of our sinful inheritance and our sinful state.

But the high priest, who was representative of Jesus, bore the iniquity of those holy things. He made up for all their deficiencies. He answered for all their imperfections in those gifts dedicated to God. But better still, Jesus possesses, not the official holiness of Aaron, but the real holiness of His own sinless life, which He offers as a sufficiency to meet the standards of a holy God.

Organized Brotherhood—Success or Failure?

The schemes are legion that are tried by men and organizations to bring about the kingdom of God on earth through universal brotherhood. And I am afraid the success of organization has a fascination for us that obscures the fact that there must be a spiritual communion between men and the Spirit of God that melts their differences and subdues their pride and self-sufficiency before organization can be effective.

The National Conference of Christians and Jews meets each year in an interfaith movement in which Catholics, Protestants, and Jews mingle together for the promotion of culture and brotherhood. I read of one of these annual meetings in which a Catholic priest, ten Jews (four of them rabbis), seventeen Protestants of varying communions (nine of them ministers), all went together on a flying seminar, visiting some of the shrines of each faith in fifteen countries. They had a wonderful time, maintained a happy surface communion, were liberally instructed in one another's faith, but went back to their homes still Catholics, Protestants, and Jews.

The futility of such abortive activity is tragic. Imagine Jesus in His day organizing such a group made up of a few Pharisees, a half dozen Sadducees, a couple of Samaritans (they would have to be liberals, of course), a sprinkling of Essenes, and one old dyed-in-the-wool Epicurean, and making a cultural safari to the storied lands of the Pharaohs and the Caesars in the hope of establishing a basis for brotherhood in His New Testament church,

Only to draw the analogy is to see the superficiality of these modern stunts in the name of religion. If men's hearts are not changed, what matters their boasted culture? If no one says, Whereas I was blind, now I see, what merit is there in good public relations? If no one hears the sound of a rushing, mighty wind heralding the coming of the Holy Spirit into our conclaves, what hope is there for a last-day Pentecost?

No, God's purposes, plans, and promised power to the worker who will catch the vision of God's sufficiency—to bring His work into worldwide focus—are the same now as they were when Jesus sent forth the seventy on a mission of healing and evangelism. O dear workers today, how may we be empowered by His life as we have been redeemed by His death? Shall we not seek the deeper meaning of "Christ in you, the hope of glory"? How happy we should be that we are in Christ, for to be in Christ

makes us fit for heaven, but for Christ to be in us makes us fit for His work on earth. To be in Christ changes our destination, but for Christ to be in us helps us to change the destiny of men. To be in Christ makes heaven our home, but for Christ to be in us makes us worthy laborers for His workshop. To be in Christ means an inheritance with the saints in light, but for Christ to be in us means that we are bearers of that light in this dark world so that those rescued from the miasma of sin will cry:

To me 'twas not the truth you taught,

To you so clear, to me so dim.

But when you came to me you brought

A sense of Him.

And from your eyes He beckoned me
And from your heart His love was shed
Till I lost sight of you and found
The Christ instead.

Foundation of the Adventist Faith

(Continued from page 6)

teach our doctrines and the Word with divine authority and power to change lives? We do not suppose for a moment that a small dose of reason and logic when applied to the Written Word is enough. No one begins to practice the truths of the Bible on intellectual grounds alone. To stand by the Word of God means to know and believe that the Word of God is established forever in truth and in righteousness; that through its promises and revelation of the glorious activity of God on behalf of man, we may find power to live in harmony with that Written Word.

The great masquerade of evil is making it increasingly difficult to know what is truth. Seventh-day Adventists must stand their ground. There must be no sacrificing of the revealed truth of God in the Holy Scriptures. Our work is to secure from men and women everywhere a whole response to Bible truth.

The Sermon on the Mount was the first Bible selection in English to be published by the American Bible Society under a new program in 1946. Since then it has been published in more than 40 languages and dialects and has had a circulation of more than 50 million copies.

Love's Triumph

(Conclusion of LOVE'S QUEST or The Gospel According to Hosea)

ALF-BAKED, "a cake not turned" (Hosea 7:8), is how Hosea described the religionists of his day. His grueling marital experience had not only brought him an appreciation of God's love but had given him a clear insight into the confused thinking of his people. He saw how exceedingly sinful they were in God's sight. The whole nation was given over to crime. Morality had broken down. So debased had they become that murder followed murder in a continuing stream of blood. The prophet saw the reason. Israel had broken her marriage relation with Jehovah. They had departed from the Lord, and in doing so they had rejected knowledge. Now there was "no truth, nor mercy, nor knowledge of God in the land" (chapter 4:1). They were being "destroyed for lack of knowledge" (verse 6).

A Welter of Blood

During the long, prosperous reign of Jeroboam II, who ruled for forty-one years, the people had become more and more engrossed in material pursuits, and had failed to honor God as the Giver of their blessings. Instead, they had attributed their prosperity to their own work, as they followed what they may have called science, the superstitious rites of worship of their false gods.

Hosea must have begun his ministry in the closing years of Jeroboam's reign, for he says that in "a little while" God would judge his dynasty and bring the kingdom to an end (chapter 1:4). Jeroboam's son, Zechariah, reigned only six months when he was assassinated. Then began the darkest period in the history of the kingdom of Israel. A flood of crime and anarchy was unleashed. How true was the word of the Lord through the prophet, "They have set up kings, but not by me" (chapter 8:4)! Shallum, who slew Zechariah, was himself slain

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by his successor, Menahem. Menahem's son, Pekahiah, was slain by Pekah, and Pekah was slain by Hoshea, the last king. The Assyrians completed the work of destruction, carrying off the nation into captivity in 722 B.C. Thus the kingdom of Israel went down in a welter of blood. Since Hosea does not mention the Assyrian raids, we must conclude that his ministry closed before 732 B.C., when the first tribes were taken captive.

Stubborn Heifers

The exceeding difficulty of the prophet's task of arousing the people to reform was augmented by their persistent attachment to idolatry. Hosea compared them to a stubborn animal that, instead of submitting to be led, braces its feet and pulls back. "Israel slideth back as a backsliding heifer" (Hosea 4:16). In despair he calls out, "Ephraim is joined to idols, let him alone" (verse 17). He sees that in some way their habits of thought must be changed. "Their deeds," he says, "do not permit them to return to their God" (chapter 5:4, R.S.V.). The outlook for the future was dark indeed. The spiritual leaders who might have been depended upon as helpers were themselves blind. "Like people, like priest" (chapter 4:9) is the terse way the prophet describes the tragic situation.

Today's Application

Can we say that our condition is better today? Devotion to science with its evolutionary teaching has so obscured knowledge of God as our Creator and Sustainer that our habits of thought are sordid and materialistic. Giving God lip service only, our hearts are upon our treasures. Lacking knowledge of God and His holiness, we treat the moral law, the Ten Commandments, as a dead letter. Our children are confused by their elders' actions. They see the law flouted with impunity. Expediency rather than rectitude seems to be the rule. What is right? Where is the distinction between right and wrong? Is all that matters, that the wrong be not detected? Vandalism, such a problem today, would be solved if only we could get our children to remember that God sees them. For, after all, one of the greatest deterrents to sin is the knowledge of the all-seeing Eye. Hosea knew the reason for the moral breakdown. They forgot that God sees. "They consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face" (Hosea 7:2).

Preachers From Farms

And how can our children be taught the better way? The time was, here in the United States, that our ministers were largely recruited from the farms. Being brought up under the influence of God's great outdoors, many farm boys later brought to their city pulpits a freshness of thought that was inspiring. They had seen God working in nature, and were aware of His presence. They could teach with conviction the knowledge of God. But now, with our shift of population to the cities or their suburbs, and with the materialistic thinking of the cities brought to the remote recesses of the country through radio and television, where can our ministers be recruited? Never was the leveling process more widespread and more potent. It is indeed "like people, like priest." As was ancient Israel's, our condition is critical. Can it be said of us, as it was of them, "They have sown the wind, and they shall reap the whirlwind" (chapter 8:7)?

Parents to Blame for Immorality

Israel was compared to "a cake not turned," burned, cindery, distasteful, on one side; cold, heavy, like dough not touched with heat, on the other. Commenting on this passage in Hosea, the eminent scholar, George Adam Smith, wrote: "Of late years religion has spread and spread wonderfully, but of how many Christians

is it still true that they are half-baked—living a life one side of which is reeking with the smoke of sacrifice, while the other is never warmed by one religious thought." -The Book of the Twelve Prophets, I, 274. Such hyprocrisy is bound to produce baneful results in our children's characters. What a fruitage we are reaping today in the moral breakdown of our youth! Society is appalled by the tidal wave of immorality that is sweeping over the campuses of our great colleges and universities. What's gone wrong with our young people? Dr. Mary C. Calderone, a New York City specialist in public health, gave a forthright answer to the question recently. Speaking to a national convention of the PTA in Chicago, she said: "If American teen-agers are sexually promiscuous, their parents are to blame." We have failed in our sex education, she insisted. "We have done a halfbaked job. . . . We have in the last fifteen years lifted all forms of discipline and control and substituted nothing for them." "I challenge you," she concluded, "to admit that, as a society, our anxiety is not so much about sexual behavior itself as about its results in terms of out-of-wedlock pregnancy and, of course, venereal disease."

God's Solution to These Problems

How did God deal with the problem in Hosea's time? What was His response to a condition that called loudly for instant judgment? Did He unconcernedly let Israel go down to ruin, reaping its just desserts in war and captivity? No, not for a moment. God's heart of love rebelled at such a solution. Everything possible that love could do must be done. Although He recognized that His people were "bent to backsliding" from Him, He cried out of a broken heart: "How shall I make thee as Admah? how shall I set thee as Zeboim? [Cities of the plain destroyed with Sodom and Gomorrah.] mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city" (Hosea 11:8, 9). What divine love! We are reminded of how our Lord wept over Jerusalem on His triumphal entry, as He poured out His soul in these heartbreaking sobs: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!

but now they are hid from thine eyes" (Luke 19:42). Such love demands action. He must save at least a remnant.

Eternal Wedlock

The prophet sees a "door of hope" in affliction (Hosea 2:15). The crops that the Lord had given so abundantly and which were ascribed to the bounty of Baal, would be cut off; the vines and fig trees be unfruitful. "In their affliction," He said, "they will seek me early" (chapter 5:15). With this chastisement were mingled loving appeals to return to God, promising blessing if heeded. A new covenant of grace was freely offered. Those who would open their hearts to Him might still be His people. He would not betroth them to Him forever. These beautiful verses sparkle as bright gems. "Yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord" (chapter 2:19, 20). He promises to have mercy on the outcasts. "I will say to them which were not my people, Thou art my people" (chapter 2:23). This prophecy was fulfilled, partially at least, in those descendants of northern Israel who returned with the remnants of Judah after the Captivity. The apostle Paul sees a large fulfillment in the Gentiles who believe in the Saviour and accept the provisions of the new covenant of grace. (See Rom. 9:24-26). No wonder the apostle exclaims: "How unsearchable are his judgments, and his ways past finding out!" (chapter 11:33).

Appeal after appeal was made to Israel. They were reminded how God had saved their forefather Jacob when he overcame by faith and won his new name, Israel, meaning Prince of God, and how later the Lord led His people triumphantly out of Egyptian bondage. In all their history He was their only Saviour. "There is no saviour beside me" (Hosea 13:4). The prophet was most explicit in his instructions, even giving them the very words to use in their penitential prayers. "Turn to the Lord," he urged: "say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips" (chapter 14:2, thus re-emphasizing the fact that our expression of supplication and praise is the sacrifice God respects. Our part is to open the heart to God's Holy Spirit. He then will rain righteousness upon us. This beautiful verse is worthy of memorization: "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you" (chapter 10:12).

We have the assurance that God's plan of salvation will accomplish its mission. A remnant, the true Israel of God, who by faith enter into His new covenant of grace, will be saved. Hosea gives God's pledge: "I will heal their backsliding, I will love them freely" (chapter 14:4).

With this assurance in our hearts that God's loving grace will accomplish its work of salvation, and with Love's pleading cry, "How shall I give thee up?" resounding in our ears, how can any of us remain cold and unresponsive? God loves us as individuals. He is "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). He has left nothing undone. He so loved that He poured out all heaven in the gift of His Son. Such love must triumph.

"Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein" (Hosea 14:9).

Fourth "R" (About Religion) Vital

Education that emphasizes technical skills, the accumulation of facts, and discipline of the mindwithout accompanying stress on religious aspects of man-will build "technological giants and moral midgets," the American Association of School Administrators was told in Atlantic City, N.J. Modern man has come to accept the fact that "the matter of religious belief ought not to be taught in the classroom," said Dr. Glenn A. Olds, president of Springfield (Mass.) College. "Yet he substitutes for belief in God, all manner of ultimate belief about man, history, and destiny taught with religious devotion in the classroom," he continued. A desire to avoid giving any version of religion a special place in education, the educator said, has resulted in a "freedom from religion. . . . Religion cannot be escaped," he added. "We merely substitute some idolatry for it, whether of technology, state, economic group, political party or racial superiority." We should "recover the perspective of our religious heritage at its best and relate it, as a fourth R, to the enterprise of our total education."

The Chaplain's Responsibility to the Church

M. V. CAMPBELL

Vice-President, General Conference



THE Seventh-day Adventist military chaplain is first of all a Seventh-day Adventist minister. The denominational manual for ministers is his manual. Military directives protect the chaplain from any act that would violate his conscience or the practice of his church.

It is clear that the chaplain's religious authority is only that which is given him by his church. He has no right to perform any religious function not authorized by his church or any which would be out of harmony with his church. An Adventist chaplain is in the chaplaincy only as an Adventist minister.

All Seventh-day Adventist ministers are connected as denominational workers to some branch of the organization. Military chaplains have this connection through the National Service Organization, which is a part of the Young People's Missionary Volunteer Department. The General Conference Committee gives ecclesiastical endorsement to chaplains on recommendation of the National Service Organization Committee. Biennially this committee reviews the experience and recommendations concerning all chaplains and votes on recommendations for continued ecclesiastical endorsement.

The chaplain should have good relations not only with the men of the NSO but also with the officers of the conference or mission organizations, both local and union, in which he is stationed. He should inform them of his presence as soon as he arrives at a new station. He should, at the local president's convenience, pay him a visit. He should attend the local camp meeting.

Probably the chaplain will receive an invitation to attend the conference workers' meetings, and if so, should attend them whenever possible. Such meetings bring him in contact with his fellow ministers within the conference borders, and keep him abreast of their thinking and familiar with their problems. Association with conference ministers also prevents the chaplain from feeling alone and apart from other workers. The contact may be of equal benefit to the civilian ministers who should know more regarding our men in uniform. The chaplain should invite the conference officials and nearby pastors for a special visit to the installation. On their arrival he should introduce them to the commander and to key personnel and give them a briefing on the religious program of the station.

In all relationships with civilian pastors the chaplain should exercise courtesy and cordiality. If there is a Seventh-day Adventist church near his installation, he should invite the pastor to join him frequently in his services with and for the Adventist personnel. This pastor should be made familiar with procedures so that he can care for the interests of the Adventist personnel in the absence of the chaplain.

Chaplaincy in any of the three branches of military service is an opportunity to serve God in a unique way. It brings a man of God in contact with Adventist youth when they feel far from other denominational influence. He can encourage, stabilize and spiritually nourish these men and their families. He can win souls in a field largely closed to other Adventist ministers. In this sphere of labor, which may easily become one of considerable personal danger, the chaplain has the endorsement of his denomination, its prayers, and its esteem.

Who Do We THINK We Are?

GARY B. PATTERSON

Pastor, Idaho Conference



OF ALL the responsibilities laid upon man none can compare with the task given to the ministry. Upon them He has laid the compelling charge, "Go and preach." As well as a commission there is also a position of leadership that falls to the lot of any so called. One of the greatest dan-

gers facing the servant of God is the ease with which he can become overly impressed with his own importance. The tendency to think he is better than others, or a hesitancy to perform certain tasks, or go places not so glamorous, is ever with him.

A glimpse of the work of Christ under trying circumstances will cause us to question of ourselves, "Who do we think we are"? Are we so holy or important or proud that we would refuse to do for our fellow man that which Christ would do for us and others?

Smallsville Church

No, I wouldn't accept a call to the Smallsville church. There are only two men in the church, and the entire membership totals only twenty-eight, with half of them not coming. Why is the conference punishing me by even suggesting such a thing?

Christ was as earnest in dealing with one soul as with five thousand. See Him talking to the woman at the well or to Nicodemus. See Him continue with determination when it seemed that even His disciples had forsaken Him, Christ never asked how many would be there before He went to speak. He never counted those in the audience before He gave His message

of salvation. Who do we think we are if we are not willing to follow His example?

Mammothcity Church

No, I couldn't go to the Mammothcity church, either. There is too much work and responsibility in the church there, and besides, I don't like big cities. The president should know better than to ask such a thing of me.

Christ never feared to face the problems of Jerusalem. There were souls to save there as much as in the fields, by the sea, in the small towns, and in the deserts. He went to preach wherever man was found, regarding not His own preference or likes but the needs of mankind. Who do we think we are, always trying to serve our own interests?

Splitside Church

I understand that over in the Splitside church there are two factions that are always fighting each other. I won't ever go there; I don't want a fight on my hands.

In the company of the chosen disciples we see hot-tempered men from one extreme to the other. In Simon the Zealot there is represented the extreme right, the ridiculously conservative. He belonged to a group dedicated to the violent overthrow of the Roman government. He swore the death of any who supported Rome and especially those of his own nation. On the other hand, we have the extreme left, the liberals, the compromisers, represented in Levi Matthew, the despised tax collector, the dirty publican. Such men had sold their country and nation short by cheating it of its money and using it for themselves and for Rome. One man has sworn the death of another; one man has bargained to cheat the others; all

men have ideas of their own. These are the ones Christ chose for His followers, the ones to carry on His work, for in them He sees men of God when changed by the Holy Spirit. Who do we think we are to overlook the power of the Holy Spirit to heal the breaches, to mend the splits, and bring forth a harvest from unpromising mankind?

Overseas Calls

I could never make a good foreign missionary. Conditions are so primitive over there in foreign lands. I couldn't ask my family to be born and reared in that environment, and besides, the people don't appreciate the missionary's sacrifice anyway.

Christ was not born in the best of sanitary hospitals. No, He was born in an unsanitary stable. He was taken to the foreign country of Egypt while yet a Babe and when He did return to His native land it was to the ill-reputed town of Nazareth. Though unappreciated in the country of Samaria, he journeyed there to find those few who would accept Him and His message of salvation. O, the value of the human soul to Christ, even if it was of another nationality! Who do we think we are to make a decision to reject a call simply on the basis of environment, to reject any man because of color, language, location, nationality, or any other reason, when Christ's commission is to all?

Why Get Sick?

One task of the ministry about which we must be cautious is that of visiting the sick. We wouldn't want to catch cold or the flu or even something worse. I try to stay away from the sick; you can't be too careful.

Did Christ ever shrink back from the sick? When the lepers drew near and the crowds melted away in horror, He stood there and healed them. When the blind, diseased eyes of Bartimaeus caused all to shudder, Christ placed His healing hands upon them. When the dirty, raging maniac screamed down upon the little band by the sea, the disciples ran in terror, but Christ stood His ground fearlessly and cleansed the mind of the deranged man. Who do we think we are to doubt the healing and protecting hand of God today?

Backward County

I would never want to work with the people of Backward County. They are so simple and backward that I couldn't possibly lower myself to their level. They just wouldn't understand, I am sure.

Christ called His people from the fishermen by the sea, from the farmers in the field, from the most humble. He was Himself a day laborer of the carpenters' and woodworkers' craft. He was able to reach men from all walks of life. There was no questioning a person to see if he was worthy; all people were worthy of the concern of the Master. Who do we think we are to be too proud to minister to all classes?

Snob Hill

Snob Hill is one place where you might as well not try to do Ingathering, give out "Signs," or do any kind of missionary work. Those people are so snooty they won't even talk to you. You won't ever see me trying to do anything for them!

Christ studied with Nicodemus, He ate with Simon the Pharisee, He converted Joseph of Arimathaea, He tried but failed with the rich young ruler. Luke the physician was one of His converts. No man was too high or low on the scale of humanity for the Master. Every man was a soul to save. Who do we think we are to exclude anyone from the message of God because of his status? Is it because we are ashamed of our own uncouth and unrefined ways that we don't want these people in our churches?

Too Expensive

I don't believe in big public efforts. For one thing, they cost too much money, and besides, they take so much time you don't have any time left for yourself and your family. Furthermore, if you stir the people up too much you might be criticized, ridiculed, and even persecuted. And even worse, no one in this area is really interested anyway.

Christ never counted the cost of saving a soul. He never shrank from the hours spent in preaching nor feared the ridicule or persecution heaped upon Him for our sake and the sake of others. When His brothers and mother urged Him to stop preaching, His answer was, "Who is my mother, and who is my brother or sister?" Then He indicated that all were His brothers and sisters; He loved all. When the disciples urged Him not to return to Judea to the home of Mary, Martha, and

(Continued on page 23)

T IS not safe for a Christian to lose himself in a multiplicity of religious books unless he is firmly grounded in *The Book*. Culturally as well as spiritually, a believer worth his salt is one who stands for the theistic, Judaeo-Christian view of the world and of man writ large in the pages of the Bible. Should he for want of a solid scriptural foundation give in to the enticement of naturalistic presuppositions, he would be on his way to making man the measure of all things and would possibly turn into an agnostic or a dilettante, unless rescued by a mighty act of God.

I remember in my younger days having stood for hours in front of the well-stocked shelves of my library in a state of mind and spirit bordering on paralysis. Where was I to turn next in my quest for truth? The heart-rending outcry of the disillusioned poet haunted me:

. . and I have read all the books.

At times I have seen seminarians in such a plight. However, poor, they would wait at the theological bookstore for the most recently publicized book in their field. Surely the last theologian who had spoken would help them out of the wilderness in which they had lost their bearings! So they waited for his weather report to know what they could believe, perchance proclaim in their next sermon, or say in their pulpit prayer. The main trouble was that having lost their first love for the Book, they found themselves caught in the snare of substitutes. The least that can be said for such a craze for novelty is that it fails to do justice to the dynamism of Bible truth and so issues in a luxuriance of adventitious growth. But it is high time to realize that the Bible is not a grave; it is a cradle.

Had not the theistic view emerging from Scripture been so dynamic, its expansion and enrichment would never have resulted

Dr. Emile Cailliet held professorships in French literature at Scripps College, the University of Pennsylvania Graduate School, and Wesleyan University (Middletown, Connecticut) before going to Princeton Theological Seminary, where he was Stuart Professor of Christian Philosophy until he became emeritus professor in 1960.

Books and the BOOK

EMILE CAILLIET

in such forms of doctrine as the Athanasian creed. And it is failure to realize that this may lead one to see only the just evidences of obsolescence—and nothing more—in that historic attempt to better apprehend the living God of Scripture. Yet this daring thrust into the mystery of the Trinity and of the Incarnate Word brought in those fourth-century days the equivalent of our front-page news and headlines.

Far be it from me, therefore, to object to the luxuriance of theological views claiming our attention today, provided that they are set forth by men of faith grounded in the Bible and in love with the Bible scholars upon whom the Lord has laid his hand and who have as a result proceeded in the awareness of him in whom they have



believed; earnest men who have set out to make biblical realities ever more accessible, trusting in God alone for the outcome of their endeavor.

Let me emphasize this element of earnestness. Upon reading risky and often gratuitous conjectures devised in these days of theological inflation, I have more than once been overwhelmed by the sudden realization that here was a man toying with holy things, the very type of easy-going, pleasure-seeking opportunist whom Kierkegaard portrayed as "the professor."

As Kierkegaard saw it, "the professor" was indeed a later Christian invention. One would search the New Testament in vain for a passage where this genus is mentioned. Indeed, it is noteworthy that the moment it appeared, Christianity began to go backward, "the professor's" ascent coinciding with our age, when Christianity is on its way out. So Kierkegaard illustrated his case against the mercenaries of theology in terms of a modernized version of Judas Iscariot a la professor. According to his portrayal, Judas was no longer a man in despair who sold his master for the paltry thirty pieces of silver but a highly cultivated man, calm and endowed with a shrewd understanding of life and profit. Instead of getting once and for all a large sum that he might squander in a few years, he was ready to settle for a regular income, as would befit a young married man with family looking forward to a long and enjoyable life. These conditions once subscribed to, Judas declared himself ready to betray the Lord.

A harsh portrayal indeed, and yet not so severe as its prototype in Bunyan's *The Pilgrim's Progress*. Once "a flourishing Professor," and, as he thought, "fair for the Celestial City," he now sat in an Iron Cage, truly a man of Despair. Asked by Christian how he had come to this condition, he explained:

I left off to watch and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the Word and the goodness of God; I have

grieved the Spirit, and he is gone; I tempted the Devil, and he is come to me; I have provoked God to anger, and he has left me; I have so hardened my heart, that I cannot repent.

There are those who will laugh off as old-fashioned such solemn warnings against toying with holy things—as if the Order of God could ever fall into obsolescence! The mockers we have always with us, perhaps only because they enjoy the game. It is fun to play with ideas, the more so when one is paid to do so, and when for good measure the game issues in a proliferation of titles that add to one's image and reputation.

When such books hit the market, the fun catches on. Hardly have the author's uncertainties given the scent when a pack of eager-nosed readers press forward and around. Soon there is a dinning clamor of persuasion to the effect that the unaware should join in. The resulting intoxication is likely to lead one reader after another to take the means for the end and become a dilettante-that is, one who almost voluptuously lends himself to all sorts of mental attitudes without surrendering to any cause whatsoever. With the aid of the unreality of much of this kind of speculation, the new knowledge is easily turned into a dazzling show, perchance even into a thriving trade.

My heart goes out to seminarians and to ministers thus contaminated. At first they can hardly be cheered by the new author's professorial mirth of relaxed gravity wont to triumph in a climax of bright-eyed denial. However insecure their biblical founabode begins to fall apart as the rot of profight. No man argues more loudly than the frustrated believer who increasingly experiences hell within. There is likely to follow a period of hesitation, until their spiritual abode begins to fall apart as the rot of professionalism sets in. Henceforth the figure these unhappy backsliders cut may be likened to one of those vignettes Lucian put together in his essay, "On Persons Who Give Their Society for Pay." Well may

GOD'S GIFTS

I used to think that God's gifts were on shelves, one above the other, and that the taller we grew in Christian character, the easier we should reach them. I find now that God's gifts are on shelves one beneath the other, that it is not a question of growing taller, but of stooping lower, and that we have to go down, always down, to get this best gift.—F. B. MEYER

they preach polished sermons, as did the Hellenistic professional philosophers of the second and third centuries; it has become only too obvious that their heart is no longer in what they say. And besides, according to the new scholars under whose spell they have fallen, any outward evidence of deep feeling stands condemned as emotionalism. The flaming torch of evangelistic fervor had better be given to Pentecostals.

The new professionalism helping, the current Protestant emphasis is no longer on the Bible but rather on "the church," and thus unconsciously on the organizational Church of Vested Interests, a great confederacy drawn up on the model of this world's "mergers," complete with big boards, committees, and sub-committees. Such a church is no longer responsive to the intimations of the Head. As one wades through the multiplicity of books promoting the modern version of ecumenism, he cannot help being impressed by the dearth of basic biblical references to that which really constitutes the Church.

Just as the rediscovery of the Bible was contemporary with a mighty deliverance from the Roman yoke, a progressive discarding of the biblical approach is becoming under our very eyes a prelude to a Protestant Canossa. As if it were not crystalclear that the price to pay for union with Rome can only be unconditional surrender, however camouflaged! This is the way Paul VI put the matter in his address at the opening of the third session of the Second Vatican Council:

We shall therefore strive in loyalty to the unity of Christ's church, to understand better and to welcome all that is genuine and admissible [italics mine] in the different Christian denominations that are distinct from us. . . .

We are told that Protestant observers were not surprised by this reassertion of papal supremacy but that they found in the Pope's support for the collegial authority of the bishops an improved basis for dialogue with Catholicism. And so we may look forward to a fresh proliferation of new books. Their authors, needless to insist, are likely to steer at a safe distance from the reminder that only the Scriptures of the Old and New Testaments constitute the divine rule of Christian faith and practice.

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Who Do We Think We Are?

(Continued from page 19)

Lazarus He heeded it not, for He had a work to do. He was resolute and steadfast in His determination to return to Jerusalem and finish the work, even though it would cost Him His life. Who do we think we are to shun hard work, long hours, ridicule, and persecution? Is it because we have never tasted the real joy of salvation and so we have nothing to share and give?

Good Works Never Save

When the Lord comes, surely He will have to accord me a special place in heaven for the work I have done for Him all these years. If anyone ever earned heaven by his good works surely it would be me.

Christ taught and lived the fact that the truly great are not those who think they are great but those who serve. Not those who shout their virtues but those who quietly live a virtuous life. Christ said, "He that is greatest among you shall be your servant." "Whosoever exalteth himself shall be abased." Christ stooped to do that which others would not do, ate with the lowly, healed the sick, and served mankind. He stooped so low that He, the Creator, allowed Himself to be killed by the creatures of His creation. He, the Lawgiver, was mocked as a sinner by lawless men. He, the Redeemer, was betrayed by His followers.

Who do we think we are, yes, who do we know we are? We are sinful, rebellious people, not worthy of heaven. We know we are not worthy of the grace offered to us by any virtue of ourselves; but by the virtue of Christ, our example, we can be worthy. We can preach in Smallsville, in Mammothcity, or in Splitside church with success if Christ be in us. We can work with the people in foreign lands, in Backward County, on Snob Hill, when Christ works through us. We can visit the sick and pray for them, we can go into evangelism fearlessly when Christ goes before, with, and after us. We can say with Paul, "I have fought a good fight" when we say also with him, "Yet not I, but Christ liveth in me.'

The picture of Christ is developed in the darkroom of prayer.



In the heart of London's West End there stands a permanent memorial to God and to the generosity of Seventh-day Adventists throughout the world. Their financial interest in evangelism channeled through the General Conference, made it possible for a famous downtown cinema

to be converted into the New Gallery Evangelistic Centre. Thus for the past twelve years the Centre has stood as a well-appointed auditorium where the thronging millions of London may enter and learn of Christ. To many, this is the first introduction to the One who can mean so much to their future life. For others, it is a reunion with Him whom they once knew and may have lost along the way.

George Vandeman officially opened the New Gallery Centre on Friday, October 23, 1953. The press, the secretary of the Westminster Chamber of Commerce, and other

city representatives were present to extend their best wishes for its successful future.

Two days later on Sunday, October 25, the first evangelistic services were held. The subject "Why God Will Not Permit World Destruction by the Hydrogen Bomb," was

Pastor Fearing preaching in the New Gallery Centre.

presented at four consecutive services by Pastor Vandeman. The New Gallery choir under Robert Link—the tenor soloist—and the British King's Heralds' quartet cared for all the music for these meetings. Press comments were numerous. One of London's papers under the headline, "Hymns Now on Cinema Wurlitzer," gave a colorful, yet fair comment on the entire evangelistic program.

Since these glorious beginning days many outstanding evangelists have uplifted Christ before the people. The rostrum has been

Evang i Greater

MALCOLM

Director of Music, New Galle

favored with such men as E. J. Folkenberg, H. M. S. Richards, R. A. Anderson, A. G. Ratcliffe, R. M. Kranz, K. Lacey, D. J. Handysides, and A. C. Fearing, who has just concluded the 1964-1965 greater London evangelistic campaign. All these men have received the blessing of God in their public evangelism programs at the Centre.

In the summer of last year V. W. Schoen from the General Conference Home Missionary Department conducted a very successful lay instructors' training school. One of the objectives of the training school was to prepare the members to be soul winners during the evangelistic campaign beginning in September. During the two weeks of concentrated training inspirational lectures were presented by Pastors Dorland, Handysides, Pearce, Vine, and Schoen. Fifty-three graduated. These in turn conducted similar courses in their own churches, resulting in 227 more trained graduates. Their missionary endeavors added greatly to the success of the evangelistic meetings.

Many interior and exterior renovations were undertaken to ensure the maximum comfort for those who would attend the New Gallery Centre. Posters and advertising boards were all prepared and used as much as possible. Direct mail, however, was the principal mode of advertising. Members of the Central London church combined with the evangelistic team in the preparation and distribution of thousands of envelopes containing letters of welcome and advertising brochures. Small inserts were placed in several newspapers. Most

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TAYLOR

ry Centre, London, England

of the papers in central London are national and not city papers. This rather unique fact makes the expense involved for advertising evangelistic meetings prohibitive over long periods. However, for several weeks advertisements occupied a few column inches in the national papers, and inserts were also made in several of the suburban papers where midweek meetings were being held. Diligent work was accompanied by fervent prayer, and the result God had in His control.

More than seventeen hundred people listened attentively to the dynamic inspirational preaching of Andrew Fearing as he presented a message of comfort, assurance, and hope during two meetings held on September 27, 1964. As a prelude to the address Kathleen Joyce inspired the audience with two beautiful contralto solos. The New Gallery choir of seventy, conducted by the writer, sang several stirring choral pieces.

Each Sunday thereafter, to the close of March this year, Andrew Fearing conducted two identical evangelistic services on Sunday evenings. Hundreds have returned each week, thirsting for more truths—searching for a clearer glimpse of their Saviour. They have not been disappointed.

Aside from these services, Pastor Fearing, the writer, and local ministers associated with him, conducted midweek meet-



A. C. Fearing, fourth from the right, with his team of campaign workers.

AUGUST, 1965



The New Gallery choir, under the direction of Malcolm Taylor, was a great asset to the meetings.

ings on four consecutive nights in four locations in the suburban areas of London. These meetings were also blessed with a regular attendance. On Sabbath morning F. J. Wilmshurst, pastor of the Central London church, which meets in the New Gallery, opened his eleven o'clock service to Andrew Fearing for special evangelistic services.

Throughout the entire series Andrew Fearing, assisted by Veronica Warren, held special Sabbath morning baptismal classes. To the time of writing eighty-four souls have been influenced to baptism by the Holy Spirit, many of these through the combined efforts of the evangelistic staff.

This evangelistic center was designed to feed its converts into the churches already established in the London area. To some degree over the years this objective has not always been accomplished. However, during this past season the original and ideal plan was put into full operation. Five churches, besides the New Gallery Central London church, have received members into their family who were baptized at the Centre. The ministers of the surrounding churches were invited to perform the baptismal ceremonies. (Pastor Fearing baptized no one throughout the entire series of meetings.)

Supporting the evangelist has been a team made up of the following ministers: A. R. Crouch, Peter Dible, D. Markham,

F. J. Wilmshurst, C. Martin, John Shaw, Mark Leeds, and G. S. Crutchfield. Five were only part-time members, being themselves pastors of churches in the London area. There were four Bible instructors on the evangelistic team: Mrs. D. Clarke, Miss A. Metcalfe, Miss D. Nunn, and Miss V. M. Warren. Many hours of faithful visitation were given by these associates. Other ministers gave various lengths of time as observers. Their inspiration and association was appreciated.

Dr. Bernard Richardson made a large contribution to the health program of the evangelistic meetings. Each Sunday evening Pastor Fearing interviewed the doctor in a popular ten-minute health quiz—discussing both general and specific points of health of interest to all. Gratitude must also be expressed to R. R. Mudford, business manager, who cared so ably for the financial burdens of the campaign, and to all those whose names seldom appear in print, the lighting technicians, caretakers, and cleaners. Without the contribution of these people the evangelistic program would suffer much.

Thus another chapter in the evangelistic history of the New Gallery draws to a close. Later this year the page will be turned again and another chapter will begin, focusing on the work and ministry of one of Australia's leading evangelists, Pastor J. H. Coltheart, as he begins the 1965-1966 series.

The abundant facilities that the London New Gallery Centre offers are utilized for many other meetings of public service. Three successful antismoking clinics have been operated, the first of which was under the direction of Pastor B. F. Kinman and Dr. B. Richardson. The last two were conducted by Pastor Jack Mahon and Dr. S. Guest. A clinic for alcoholics meets in the Centre on Thursday evening, and two major welfare societies with their willing workers channel out clothing and foodstuffs to many parts of the world.

The London Society for the Blind uses the Centre once a week for their gatherings. Their patron, Her Majesty Queen Elizabeth II and the Queen Mother, were present at their centenary celebrations held in the auditorium during the spring of last year. The Council for Education and World Citizenship hold annual meetings in the auditorium. These programs are designed for sixth-form students of schools throughout London. The National Blood Transfusion Service are invited to use the basement facilities monthly.

More than one hundred enthusiastic men and women attended a very interesting and valuable cooking school conducted by Mrs. M. Leeds with associates, Mrs. E. Tolman, Mrs. D. Richards, and Miss M. Hutt. They unanimously requested that more such projects as this be undertaken in the future.

Daily at the Christmas and Easter seasons, special films are screened in the auditorium. Over the past six months daily midday organ music has been played on the giant Wurlitzer organ. The New Gallery choir presented special concerts for blind institutions and the United Nations Children's Organization. All these foster good public relations and help greatly in destroying barriers of prejudice.

On the first Saturday evening in each month Pastor G. S. Crutchfield, the youth director, guides the "Best Saturday Night in Town"—a variety program designed for

Christian youth.

This has been but a brief panoramic view of the continuous programs in the New Gallery Centre. Much careful planning, organization, and behind-the-scenes preparation are essential to the smooth running of such an institution. This Centre, embedded in the midst of a world of professional productions, seeks only to present the best of religious programs, believing that only the best is good enough. With this objective the Lord will surely prosper in the future as He has blessed in the past. The good that this Centre does is immeasurable, and its blessings will be fully realized only in the eternal home of tomorrow.



Farewell to the Fearings. Left to right: E. E. Roenfelt, president of the Northern European Division; Mrs. Fearing; F. J. Wilmshurst, pastor, Central London church; A. C. Fearing, and J. H. Bayliss, president of the South England Conference.

? ? Questions ? ? People AREN'T Asking

DON JACOBSEN

Department of Religion, Andrews University



What might your reaction be if you were invited to hear a public lecture on the subject, "The Maiden, the Moon, and the Monster" or perhaps, "The Dragon and the Woman in the Wilderness?" With our background of vocabulary and training it is not difficult to determine

just what the speaker has in mind, but of what appeal would these subjects be to a person not so oriented? They sound like the title to some kind of perverted novel.

title to some kind of perverted novel.

A man like Billy Graham can draw a large crowd on the basis of his own name appearing on the advertising, but we have not many such men among us. Thus the language announcing the subject is a telling factor in the decision of the individual to respond favorably or unfavorably. It becomes apparent then, just how important the publicizing of that subject is.

With this concern in mind, some weeks ago a questionnaire was prepared to be put to a cross section of people in several cities in the Midwest with the desire to discover what subjects were of greatest interest. Not only was it hoped that this would lead to a more relevant statement of the subject to be presented but also that we might discover what subjects people most want to hear.

Several hundred of these questionnaires were mailed to an arbitrary group of names taken from the telephone book. The percentage of response was encouraging. However, it was also felt that some significant information might be gleaned from those who would not reply to a mailed questionnaire, so a group of students was enlisted to

get a sampling of various neighborhoods in several cities.

While infallibility is not argued for the conclusions, nor mechanical perfection for the questionnaire itself, yet it would seem at least to indicate some significant feelings from a variety of people. Our great concern must be to make the preaching of the gospel relevant and not to spend our time answering questions people are not asking.

Nor is it suggested herein that we ought only to preach on the subjects listed. However, as beautiful as is our message, it does no one any good who does not hear it. Therefore in our approach we should meet the needs and the interests of the modern mind; we should concern ourselves with the concerns of the people. It would seem that this might be a legitimate definition of the phrase, "The everlasting gospel in a present-truth setting."

The extremes in response to the questionnaire are immediately evident. First at the "low" end: The only subject that received as few votes as "The Judgment" was the subject "Heaven." Both received votes on only 4 per cent of the questionnaires. It is understandable that men are not eager to hear about the time of judgment—or perhaps they do not know enough to care. But why such lack of interest in heaven? Has it been spiritualized away? Has materialism made it seem too unreal? Or is it not preached enough to whet the modern appetite? Whatever the cause it would seem evident that at present these two subjects are not good drawing cards.

Working up from the bottom of the list the next items are "Modern Miracles" with 6 per cent, "The Christian and His Money" and "Speaking in Tongues" with 8 per cent each, and "Conversion and the New Birth" and "The Unpardonable Sin" each with 9 per cent. Even with the new "tongues" movement being such an item of current interest very few seemed concerned about it.

"Conversion" did not rank high either. Perhaps if this were camouflaged with a more enticing title (which possibility must be allowed for each of these subjects) it would have drawn wider response—but when labeled for what it is, it did not draw a heavy reply. However, it should be noted here that the subject, "The Secret of Being a Victorious Christian," was also listed and had a comparatively small 13 per cent.

Since the early days of Joseph Stalin, Adventist evangelists have sought to attract a crowd by advertising a subject that would reveal the part Russia is to play in world affairs. This has generally been a drawing card for an exposition of Daniel 2. However, only 12 per cent replied that they were interested in "What the Bible Says About Russia." Perhaps this avenue of approach needs some restudy. Even "The Sabbath-Sunday issue" is above Russia as a topic of interest with 14 per cent, and the "State of the Dead" is above that—with 20 per cent! Perhaps we need not be so introverted on our "peculiar beliefs."
"Bible Prophecy" and "Happiness in

Marriage" tie at 20 per cent with "State of the Dead," and the "Second Coming of Christ" is just ahead with 21 per cent. "Getting Along With Others" got 22 per cent.

Proceeding up the list this investigator was more than a little surprised. "The Law of God" had 24 per cent! This has seemed to many to be a subject in which few had interest, and in our advertising we have attempted to call it almost anything else. Perhaps there is a keener interest in the subject today than in years past, and this could account for the fact that the cries of "legalism" are being heard less frequently.

Much in the news today is the subject of church union. This is also borne out in the degree of interest shown. The topic "Comparative Beliefs of Other Churches" and "The Ecumenical Movement" drew 27 per cent and 28 per cent, respectively. Also with 28 per cent was the "Problem of Why the Innocent Suffer."

Heading the list were two subjects of a similar nature. "Evolution and the Bible" with 28 per cent, and "Can a Scientific Mind Believe the Bible?" with 35 per cent -more than a third of all the questionnaires returned.

Human nature is forever the same. The need of the human heart does not change. But the overt concerns of the mind may be reached only with issues and vocabulary that are relevant. Seventh-day Adventists must preach the everlasting gospel. But the message must be couched in language that will appeal to the man who hears it.

The appeal, then, of this short report is for a continual cutting edge and constant growth—especially in the matter of public appeal. These questionnaires have made me rethink my advertising approach. The following is a copy of the questionnaire we sent out. The added figures indicate percentage of votes received in poll.

DEAR SIR:

As a teacher of young preachers I am concerned about the accusations that the churches of our land are not meeting the needs of the people. I do not want your name, but I do need your help!

Would you please take sixty seconds to check the appropriate blanks below, and then slip this prestamped envelope back in the mail now while you are thinking about it. And thank you so very much.

Please place a check mark beside the five subjects you would most like to hear discussed:

- 35 Can a Scientific Mind Believe the Bible?
- 28 The Problem of Why the Innocent Suffer. 20 Bible Prophecy and the Future.
- 13 The Secret of Being a Victorious Christian.
- 20 Happiness in Marriage.
- 9 Conversion and the New Birth.
- 28 The Church and the Race Issue.
- 21 The Second Coming of Christ.
- 14 The Sabbath-Sunday Issue.12 Why Are There So Many Different Churches?
- 20 What Happens When a Man Dies? 13 Christian Standards, Dress, Amusements, etc.
 - 8 Speaking in Tongues.
- 9 The Unpardonable Sin.
- 29 Evolution and the Bible. 18 The Christian and Good Government.
- 4 The Judgment.
- 12 What the Bible Says About Russia.
- 22 How to Get Along With Others. 24 The Importance of the Law of God.
- 6 Modern Miracles.
- 28 The Ecumenical Movement (Church Union).
 - The Christian and Labor Unions.
 - How to Have Prayers Answered.
 - The Christian and His Money.
- 27 Comparative Beliefs of Other Churches.

11 What the Bible Teaches About Hell. Your age: 21-30 ... 31-40 _ 41-50

Church member: Yes _____ No ____ Thank you so much for your help. (Signed) Don Jacobsen

Healing to Save

(Part 2)

LUCILE JOY SMALL, R.N.

Christian Medical College, Vellore, South India

[Pastors, chaplains, Bible instructors—this message is for you as well as for the medical team.]

THERE is light for the valley of the shadow. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Ps. 23:4).

The doctor or nurse who can make these words come to life in the experience of the patient is the one who makes an art of the healing profession. Unfortunately there are doctors and nurses whose fear of death is so acute that they can be of little help to the patient who is entering the valley of the shadow. Such should work in a branch of the profession where encounters with the dread enemy are few.

If there is ever a time in the patient's life when he feels the need of a doctor whom he can trust, it is when life appears to be slipping from his grasp. How tragic when the doctor's own fear of death will lead him to tell the patient a deliberate falsehood, in what he considers an attempt to spare the feelings of one who must shortly face death.

In most cases the patient is not deceived, but he is deprived of the assurance that the one looking after him is a person of integrity, just when he most needs the ministry of one who is trustworthy.

How to Approach a Dying Person

You ask, "Should a patient be told that his case is hopeless? Why destroy the patient's hope?" Here is where faith is needed on the part of the doctor. The one who is a person of faith will say in effect, "I have done all for you that human help can offer. I cannot promise you healing. I recommend you to the care of the Great Physician. It is important for you to know the

seriousness of your condition, but I would have you know that no case is hopeless while the Great Physician lives."

Still talking to the patient you may say, "There is one condition which the divine Healer requires if He is to take charge of your case. He wants your complete submission to His will. Only as you are prepared to say to Him, 'Thy will be done,' are you making it possible for Him to work His will. He knows what is best for you. He knows the future, and in His infinite wisdom He might foresee a way to save you greater suffering. 'The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come' (Isa, 57:1).

"The Word of God does not promise to extend this mortal life for all of God's children. That is for Him to decide in each individual case, but He does ask you to recognize how dearly He loves you, and trust Him accordingly."

God's Word abounds in assurances of His love. Why not test their power to heal? "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee" (Isa. 49:15). "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isa. 43:2). "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" (Isa. 41:13). "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee" (Jer. 31:3).

Results of Deceiving

Consider briefly what results may come from failure to deal truthfully with a patient whose days are numbered. His doctor knows that humanly speaking his chances for recovery are practically nil, but tells him, "Of course you will recover."

If he believes his doctor, he may delay two very important things: his preparation to meet his Maker in the judgment, and his arrangement of his business affairs in such a way that those who are dependent upon him for livelihood will not suffer needlessly. In the one case he may lose his eternal life, and in the other, his loved ones may suffer actual want for many years, when with the proper warning he could have provided a greater degree of financial security for them. Both are possibilities in any given case.

Rarely has a patient with a lingering illness slipped through the gates of death without some idea of its nearness, but if the idea comes too late to be of benefit, how is he going to feel toward the doctor who has attempted to hold him in a false security? His faith in all mankind may be sadly shaken. Even the feeble faith in God which he might have held could be turned to bitterness. How sad to close one's life under such a cloud.

Then we consider the one who has been given warning of the possible outcome of his case. He is almost certain to ponder the question, "What must I do to be saved?" As he searches his soul for the answer, those who are caring for him may daily bring him help from the Word of God. God's promises in the setting of his desperate need are truly a balm to his troubled spirit. "Which promises?" you may ask. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). Appropriate, is it not? And how much more so to the hungering, thirsting one? The shepherd's psalm and other promises should be made easily available to such patients. The sweet assurances found in such passages are as the voice of God speaking to the soul of the troubled one. One who had much experience in soul winning wrote:

The physician who has received wisdom from above, who knows that Christ is his personal Saviour, because he has himself been led to the Refuge, knows how to deal with the trembling, guilty, sin-sick souls who turn to him for help. . . He can tell the story of the Redeemer's love. He can speak from experience of the power of repentance and faith. As he stands by the bedside of the sufferer, striving to speak words that will bring to

him help and comfort, the Lord works with him and through him. As the mind of the afflicted one is fastened on the mighty Healer, the peace of Christ fills his heart; and the spiritual health that comes to him is used as the helping hand of God in restoring the health of the body.

Precious are the opportunities that the physician has of awakening in the hearts of those with whom he is brought in contact a sense of their great need of Christ. He is to bring from the treasure house of the heart things new and old, speaking the words of comfort and instruction that are longed for. Constantly he is to sow the seeds of truth, not presenting doctrinal subjects, but speaking of the love of the sin-pardoning Saviour. Not only should he give instruction from the word of God, line upon line, precept upon precept; he is to moisten this instruction with his tears and make it strong with his prayers, that souls may be saved from death.

In their earnest, feverish anxiety to avert the peril of the body, physicians are in danger of forgetting the peril of the soul. Physicians, be on your guard, for at the judgment seat of Christ you must meet those at whose deathbed you now stand.—Counsels on Health, pp. 351, 352.

Never, never should the physician feel that he may prevaricate. It is not always safe and best to lay before the invalid the full extent of his danger. The truth may not all be spoken on all occasions, but never speak a lie. If it is important for the good of the invalid not to alarm him lest such a course might prove fatal, do not lie to him.—Medical Ministry, p. 38.

The patient who knows his danger, as he makes the preparation needful for his life to close, may be encouraged to take hold of God's promises and pray in faith for his own recovery. To carefully teach the patient the science of prayer will certainly yield comfort and security, greater happiness, and in some cases, healing. Give the patient a false hope? Not if properly done. Faith will always say, "Thy will be done."

A patient may have his mind turned from himself and his troubles to think of ways in which he can give comfort and help to the ones who love him. Besides being a check on his self-pity, the helpful attitude he develops by thinking of others may actually make his own pain easier to bear. What greater service can one perform for his loved ones than to demonstrate that there is light for the valley of the shadow?

For the doctor or nurse who desires adventures in faith there can be no greater challenge than is found in helping a patient to face death without fear.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

Essential Unity of Ministry and Medical Work

DEWANE A. BRUESKE, M.D.

Hong Kong Samitarium and Hospital

WILBUR K. NELSON, Ph.D.

Secretary, Ministerial Association, South China Island Union Mission

TEAM evangelism in which doctor and minister unite in the presentation of a message directed toward the healing of the whole man represents an ideal in soul winning.

The gospel ministry is needed to give permanence and stability to the medical missionary work; and the ministry needs the medical missionary work to demonstrate the practical working of the gospel. Neither part of the work is complete without the other—Testimonies, vol. 6, p. 289.

"Strange Medley"

In the same context there is given a caution against losing this essential unity in the ministry of healing sponsored by the Seventh-day Adventist Church:

Disconnected from the church it [medical missionary work] would soon become a strange medley of disorganized atoms. . . . Conducted independently, it would not only consume talent and means needed in other lines, but in the very work of helping the helpless apart from the ministry of the word, it would place men where they would scoff at Bible truth.—Ibid.

The pattern of Christ's evangelism is an illustration of a presentation of science and religion not as unrelated areas but rather as a harmonious revelation of a loving Father's concern over all of His creation. The mental, moral, and medical needs of each man are reached with complete coordination in His one ministry: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people" (Matt. 9:35).

Today it is generally felt that the coordinated efforts of a team of workers is required in reaching the ideal of a ministry that cares for the total needs of fallen man. A sincere effort on the part of the ministry to present the health message has been to give time in public meetings for a medical feature. Frequently seen is the advertisement "Health Talk by a Prominent Physician." The increase of the effectiveness of this trend toward team evangelism is the purpose of this study. Certainly a health talk that glorifies God and leads naturally toward a deeper appreciation of the Bible lecture that follows affords a distinct contribution to any campaign. In some cases, however, the participating minister and doctor have been aware of a gap in interest between health talk and lecture. It has been observed that when the doctor gives his presentation there has been an audience attention and appreciation for his scientific knowledge. The minister also receives an attentive hearing, but when the program is over some listeners simply have not been able to relate the health talk and the sermon as component parts of a single gospel. Thus it is felt that efforts to help individuals overcome smoking, avoid cancer, or improve diet must also convey an appreciation that all truth in science and religion is a revelation from God of the Creator's love for man.

The following suggestions are submitted to encourage a team approach in soul wining, which will be a fellowship between minister and physician in study and service deeper than simply appearing on the same

evangelistic platform:

1. It is accepted that the warning against destroying the unity of gospel and medical missionary work applies both to the medical office and the evangelistic pulpit. The Christian physician is recognized as a worker for God in the pattern of the Saviour who leads those seeking his help to recognize that in science rightly understood there is a profound revelation of God and His law.

2. The physician's training and experience makes possible an effective witness of the unity of physical and moral law. He can give vivid illustrations of the effects of any disruption in the harmony of God's laws which govern all creation and each individual. By giving evidence to the suffering and death that results from a disregard of physical laws the minds of the listeners are made aware of an essential truth: There is a unity between so-called natural laws and God's moral law for man, the Ten Commandments. Eternal norms of conduct can no more be disregarded than the laws of health, with which they are inseparably related. Also right and wrong can thus be defined in terms that are universally applicable. Perhaps in the doctor's presentation he will reply to a common question in the minds of the audience: Why this interest by the church in my personal health habits? The physician may say:

Many in our audience will recall that in the past there have been churches which frowned upon the use of tobacco, particularly by members of the clergy. Many wonder why today a change in attitude by the churches has occurred. The reason is due to a changed understanding of just what constitutes "right and wrong." Would we not all agree that "right" includes that which builds and promotes life, harmony, and true happiness? And would we not all say that "wrong" includes that which destroys? This reasonable conclusion is also fundamental in understanding and appreciating God's laws and why a life pattern which promotes good health is an essential part of religion. Knowing that God our Creator by His love redeems and sustains us, we can be sure He would not withhold from us anything which would contribute to our health and happiness. Now as we consider vivid scientific evidence on the relationship between smoking and health we will discover it leads to an encounter with a destroying force that must be admitted as "wrong," not arbitrarily so, but wrong because it may cruelly limit the physical and moral health and happiness God wishes you to enjoy.

3. The "entering wedge" will ever avoid the effect of separating the listener's think-

August, 1965

ing and interest from the God of science to the glorification of man's inquiry into science. The basic harmony of scientific and religious truth will be illustrated in convincing and appealing ways. Likewise the minister will not aimlessly wave the "right arm" as merely an attractive special feature of the church body. Rather he will encourage and cooperate in its function as a creative and healing agency of the Holy Spirit in the church.

4. As the doctor through his close professional contact with the personal needs of those for whom he ministers has the opportunity, he will utilize his privileged relationship to instruct his patients that the ultimate dependence must be placed upon God. Through maintaining the essential unity in service of minister and doctor success in soul winning is made possible. Such ministry results in the ideal restoration of harmony in body, mind, and spirit and leads the longing heart of man to the loving heart of God.

Cursed Cult

"WE MUST reject fully and finally the cult of self-congratulation." These words form the central theme of an article that recently claimed the writer's attention. Between self-congratulation and divine optimism there is a thin line drawn. The basis of the former is self-satisfaction, whereas the latter is rooted in Heaven-inspired courage.

Both attitudes have one thing in common. There is a degree of satisfaction inherent in each. This, to the unwatchful, can be deceptive. However, detec-

tion is not impossible.

If that satisfied feeling implies that its possessor is rich, having need of nothing; if he believes that since God is in His heaven all is right with the church and the world; if stagnation is viewed as steadfastness, and sin is condoned or overlooked for fear of "rocking the boat"; if progress is viewed as attainment, and statistics as tranquilizers, our subject has indeed joined the cursed cult of self-congratulation.

However, if progress encourages us, however little, is this sin? Was Israel wrong to sing her song of victory when Pharaoh drowned in the sea? Admittedly they were a long way from Canaan but the blessings of God made the blistering sands of the desert more bearable. There are those who would make gods of sackcloth and garlands of ashes. There is power in positive thinking. We may escape humanism—but not being human. "Rejoice evermore" is a hollow injunction without something to rejoice for. However, let us get under the load and produce sufficient cause for added celebration.

"If You Get Sacked, Will Your Pastor Feed You?"

SHERMAN A. NAGEL, JR., M.D.

Medical Secretary, West African Union



Israel Chimezie was the second child of a former polygamist, Nwachuku Oriaku. Young Israel was now in a Christian home, and his father determined that his son should receive a Christian education. Schools were not plentiful in those days. Young Israel was most

fortunate to complete his elementary schooling under the influence of Christian teachers. Hard study and numerous courses finished after his formal education of elementary level qualified him for a good position.

About this time Dr. Nnamdi Azikiwe, an American-trained young Nigerian, returned to his native land. This man's influence was to alter greatly the course of Nigeria. His talents lay in the field of journalism. While in America he learned the impact of the press on the thinking of the masses. He resolved to start a number of newspapers. These developed into a chain of papers operating in various parts of Nigeria, and Zik's Press, Incorporated, soon became a tremendous force, influencing the minds of thousands of Nigerians. His aggressive leadership attracted followers, and Israel Chimezie joined the staff of Zik's Press in 1942. He was transferred from one place to another and learned the secrets of newspaper work in both the circulation and reporting departments.

In 1948 Israel met a friend on his way out of the Supreme Court in Enugu where he had gone to cover a story. The friend said, "You are doing a most important work. I have recently heard of a group of people in West Nigeria who pray with

those who need help. Why don't you write them and ask them to pray for you in your work?" Israel took down the address and mailed in his request for prayer. A few days later he received a letter from the Voice of Prophecy and immediately recognized a Bible correspondence school application similar to one he saw in 1944. He had carried that old application form around for years but had never enrolled. This convicted him, and he thought: "Certainly God is wanting me to enroll in this Bible course or He would not bring it to my attention again."

After many months of earnest study Israel became a Seventh-day Adventist. His position at that time made it possible for him to keep the Sabbath with no problem. But when he was transferred to Lagos the situation changed. Here he was to serve as the clerk in charge of all correspondence coming into the office, which meant that Saturday was a busy day. He looked up J. A.

Adeoye, our pastor in Lagos.

Tactfully, Pastor Adeoye wrote a letter in behalf of Brother Israel and addressed it to the managing director of Zik's Press, who then was none other than Dr. Nnamdi Azikiwe himself. Miraculously, Dr. Azikiwe sent his personnel manager to the department manager to whom Israel was directly responsible, with the order to let Israel have Saturdays free with the understanding that he would work on Sunday instead.

Even though his work was more than a full-time, exhaustive job, Israel still found time to colporteur in the evenings. Toward the end of 1951 the work in Dr. Zik's office continued to increase, resulting in the employment of an American woman who became the administrative manager. Her coming greatly aided the efficiency of

the newspaper office, but she had no sympathy whatever for Israel's religious convictions. Each Friday, Israel would inform her that the next day was Saturday and he would not be coming to work. One day as he was leaving, she curtly called, "If you get sacked, will your pastor feed you?" "Madam," Israel replied, "I am not going

to church to worship the pastor."

Israel's work privileges and religious convictions were a constant thorn in the flesh to the new manager. One day in 1952 she called Israel into her office. "Israel, what do you do on Saturdays? What are your duties in the church?" He informed her that he was the Sabbath school superintendent. "When does that service close?" He stated that Sabbath school was usually over by 10:30 A.M. "Good," she said, "I will allow you to be off Saturday morning, but you must be here as soon after ten-thirty as you can make it!" Israel politely replied that this he could not do.

Within four months Israel received two letters of termination, but each time Dr. Zik got wind of it and made her withdraw the letters.

Business and politics took Dr. Zik away from his head office in Lagos more and more. Israel sensed this. Concerned what might happen to him while Dr. Zik was away, he requested him to make his position clear. Dr. Zik again informed his new manager that "Israel comes to work on Sunday, and do not worry him about being off on Saturdays."

Even though firing Israel was out of the question, his life was made miserable by this woman. Finally, in September, 1952, Israel handed in his resignation. By now she fully realized Israel's integrity and thoroughness, and she begged him to stay, but Israel had made up his mind to give full time and energy to the selling of truth-filled literature.

All this was part of God's plan for Israel. In 1953 I first heard of the zeal and noble Christian principles of this young Nigerian Adventist. He was a well-read person and was most familiar with the Spirit of Prophecy writings, and he followed the instructions of the Lord's messenger in all matters, including health principles. Israel realized that all this instruction was not a code of penance or a system of working out one's own salvation by denial. Rather, it was a system that embodied principles contributing to progressive well-being, mentally, physically, and spiritually.

God wonderfully blessed Brother Oriaku (Israel) in his colporteur ministry, and he often topped the annual list for colporteur sales in the West Nigerian Mission. Eventually he became the publishing department secretary for the mission. He served

(Continued on page 44)



Pastor Oriaku's church family. He is in the back near the center.

Finance— Love and the Motivation

WILLIAM M. ASHTON

Retired Layman, Batesville, Arkansas

WAS thrilled by an editorial that appeared in the Ministry, November, 1963, titled "Ingathering—Methods and Motives," and I felt I must express my appreciation and state that as a layman I am in complete agreement with the concept of the editor in the matter of handling all financial programs for the church. I believe the short article that followed this editorial, telling about the success of one of our pastors in some of our large churches over a period of years, and who follows this concept, is additional evidence that God blesses those who serve Him from the "love motive"-love for God and love for man for whom Christ died-not the "self-love" motive.

When I retired after almost thirty-seven years of service with the Government, we took as our aim: "To be what God would have us be, to be where God would have us be, doing what God would have us do, in His way, not our own." Since that time life has been one miraculous experience after another. To God be all the glory, for it is not by might nor by power, but by God's Holy Spirit that His work is to be accomplished. Our own experience in the matter of stewardship and the handling of our church program has, we believe in all sincerity, proved that the Lord means what He says in the matter of pouring out His blessings upon those who are faithful stewards as they walk the Christian way.

In August of 1959 we moved to Batesville, Arkansas, and having a desire to settle down in one place, and asking the Lord to show us His will in the matter, we decided to offer to buy land where we could build a church. However, if the individual from whom we attempted to buy should offer to give us the land we needed, we would take it as an indication of the leading of

the Lord. We had less than \$50 and no pledges. A lady, not an Adventist, whom we had never before met, would not sell to us, but she said she would give us about two acres of land on the Little Rock highway about four miles south of Batesville in the Southside community—the fastest growing community in the Batesville area. We accepted the offer, of course, now assured of the Lord's leading, and in January, 1960, a company of six members was organized.

Windows of Heaven Opened

An article in the local paper explained what we were attempting to do and told of our plans for a welfare program. We had shown temperance and other educational films and given temperance lectures in churches, schools, and community buildings throughout the Batesville area. These appointments had been given good coverage in the local paper. The response was amazing. Adventist friends and others across the country wanted to have a part in our work, and money came from several States. Many local business houses contributed cash and material and sold us materials at reduced prices. Many non-Adventist neighbors donated labor. Prayers went up for help and never was it necessary to stop work because of a lack of money.

During all this time the business of raising money and building was not made a matter of discussion from the pulpit. Other than a mere mention of our program and the wonderful blessings of the Lord, our business matters were dealt with on days other than the Sabbath. Our members gave what they could and found joy and blessing in sacrificing. God richly blessed our work and soon we were organized into a church with thirteen charter members. In January, 1964, our conference president, I. M.

Evans (since retired), and P. I. Nosworthy, treasurer, dedicated our building, estimated to be worth \$20,999, free of debt and with a membership of thirty.

Worship Hour Saved

When church finances must be discussed, a business meeting is planned and a brief announcement concerning time and place is made on the Sabbath. Any promotional material is distributed a week in advance to allow time for study so that the members can be prepared before the Sabbath to give their offerings at the proper time. Such announcements and distributions are taken care of before the eleven o'clock hour. Thus it is not necessary to take time from the worship service for these necessary and worthy causes. Only rarely is an announcement made from the pulpit. This, we feel, helps to create a sense of reverence and to prepare our hearts for the infilling of the Holy Spirit and the effective reception of the preached Word.

We have had four district pastors since we have been in Batesville. We have always counseled with them as well as our conference officials, and they have all encouraged us. We believe the Lord is just as displeased in our day when we make His house of prayer a house of merchandise as He was when He cleansed the Temple while He was here on earth. We tell our people that we will never pressure them or beg them for money for the Lord's work. We do occasionally bring sermons on stewardship, but we endeavor to show that stewardship includes our Christian activities and services as well as our tithes and offerings.

If we tithe or make contributions to the Lord's work merely from the standpoint of duty or to be seen and commended by others, it will bring no credit to us in the books of heaven. Paul makes it very clear that we can go to the extent of giving all we have to the poor, even to the giving of our bodies to be burned, but if our actions are not motivated by love they are unavailing in God's sight.

To the Exact Dollar

In the summer and autumn of 1962 we were able to have the Voice of Prophecy evangelistic programs on the local radio station daily for six months. At first this seemed to be a formidable undertaking for such a small group with such limited in-

come, but there was much interest and lots of praying. After finding out the cost of running the daily program for the sixmonth period I presented the plan to the church. Slips of paper were passed out. These slips simply said that the individuals signing would undertake, with God's help, to pay a certain amount each week or month. This took about five minutes, and when the slips were totaled we had the required amount needed—to the exact dollar-and not one person failed to meet his This accomplishment recommitment. quired much sacrifice on the part of these members. With the exception of a few months, we have had but one male wage earner in our membership. Sometimes I have felt a prompting to suggest to some that they were attempting to put too much into the church program, but God forbid that I should ever do this and cheat any one out of the blessings of a faithful partnership with his Maker.

Ingathering programs are not always met enthusiastically by every church member but we have found that many of our members enjoy it. In the annual Ingathering program we tell our members of the church goal and remind them that this is based on a goal of \$25 for each member. No individual records are kept. No competitive goal devices are used. We have a chart on the wall in the hall where the church goal is shown, as well as a thermometer which indicates the weekly progress of the church toward the goal, and the percentage of membership participation. We stress that all the programs of the church are designed for the purpose of making contacts, winning souls, and hastening the finishing of God's work on earth so the Lord can come for His people. We have good membership participation each year, and have not failed once in reaching our church goal. In fact, we have gone over almost every year.

I believe many of our pastors and lay members are ready to move into this service-of-love experience in preparation for the finishing of the work in all the earth. This is the experience we all must have, and the experience God is calling us into. The psalmist David tells us: "Thy people shall be willing in the day of thy power" (Ps. 110:3). Speaking, as we believe, of our day, the prophet Isaiah says: "The wealth [margin] of the Gentiles shall come unto thee" (Isa. 60:5).

How Would Diogenes Do Today?

G. M. ELLSTROM

Home Missionary and Young People's Secretary, Congo Union Mission

THAT "honesty is the best policy" is believed in most circles even in our present age, but are we honest because it pays or are we honest because it is the right thing to do? Honesty for expediency's sake is not the honesty that will take us through to the kingdom of God. It should be more than a policy; it should be a way of life.

The world's recognition of values is so distorted that honesty today is old-fashioned. Man's vision of moral life is so myopic that he can't see beyond himself or the present. What we considered standards of good character not many years ago are today merely platitudes or something to provide sermon material for the preacher, but not for everyday life.

We used to speak of statesmen, but that word is as antique as honesty. Not long ago these two words were almost synonyms, but the original meaning of both of them seems today to be obsolete. The words politician and diplomacy set the standard for our present way of life. Most people are interested only in what will benefit themselves whether in finance or glory.

How About You

"To thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man." But how many of us are honest with ourselves? The Seventh-day Adventist Church believes in the law of God and advocates the necessity of abiding by these precepts even today. In years gone by we have been considered legalists because we have preached the law, the term suggesting that we made the law more important than Christ. We don't seem to be thus stigmatized today, which is probably a good thing, for preaching the law without Christ can save no one, but preaching the law with Christ is still nec-

essary. Are we now leaning the other way by preaching Christ without the law, in word or deed, in order not to be out of step with other churches? What might an attitude like that do to the standard of the church or to our own standards of good character?

As defenders of the law of God, shouldn't we also be the first to advocate the keeping of the law of the land by both precept and example? "Render to Caesar the things that are Caesar's" surely means that we should be obedient to the laws of Caesar if they don't conflict with the laws of God. Of course we think we keep the laws of the land, for we don't harm anyone nor do we take anything that does not belong to us. But are we absolutely sure?

Really, how circumspect in this regard are we as Seventh-day Adventists? I quote from Testimonies, volume 4, page 310, "I am pained to make the statement that there is an alarming lack of honesty even among Sabbathkeepers." In some places Adventists-yes, even preachers-are a poor risk for the auto insurance companies. Isn't this a reflection on our driving integrity? Going to one camp meeting, a whole fleet of cars was stopped by the State patrol for speeding. What a travesty on our message of obedience to law! The greatest evil or danger in our standards of Christian living is not that it has been done but that it is considered as a joke, or something to boast about.

Slow Down, Brother!

It is sad to say, but to break the speed laws or evade or outrun the police is thought of as an accomplishment by some. It makes a wonderful story and inflates a person's ego, and how a man swells with pride when he holds the speed record from a certain place to another. Today the big tales about a man's driving have displaced the old fish story about the "one that got away." The guilty ones of whom I am speaking are not the vandals on the city street corner, nor the juvenile delinquents looking for "kicks." They are our so-called solid citizens, if you please; yes, even preachers. How will a young man react to sound principles and on what will he base his standards when his father suggests that he keep an eye out for the speed cops so they won't get caught?

Dishonesty Prevalent Today

Are we honest with ourselves when our foot rests too heavy on the accelerator and our eye is on the rear-view mirror to slow down quickly if needed? Shouldn't we do right for right's sake and not for fear of punishment? Isn't it too bad that dishonesty in driving is so prevalent today? Could it be that in the day of judgment this might be a mark against some of us that has never been blotted out?

Dishonesty enters a great deal into the driving habits of the present, but it can, if permitted, enter into almost anything we do. Are we as preachers faithful in putting in at least our required hours of work? What about that last car deal we had; was it completely above board? To those of us who are missionaries and who have to cross customs borders, do we try to pull the wool over people's eyes? The temptation to save money on our small salaries is almost irresistible, but is it right when principle is involved?

I am afraid that today a modern Diogenes would have a difficult time to find an honest man even with a searchlight, say nothing of a lantern, but surely they should be easy to find among Seventh-day Adventist preachers. Our word should be as good as a contract, and no one should lose his way through a dishonest act of a Seventh-day Adventist minister, because there shouldn't be a dishonest one among us. How about it?

GOSPEL TENTS

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Misuse of Prayer in Public

HAROLD N. WILLIAMS

Pastor, Georgia



What is prayer? Prayer is asking. There is a difference between worship and prayer. We should always worship in prayer, but we can worship without asking. When we pray we are talking to God and asking Him for favors. Too many times we forget to thank Him for past blessings and

favors or to thank Him for what we are now asking. If we ask according to His will we can always thank Him for answering

our present requests.

When we are talking with God alone it is proper and right to talk about our personal needs and problems and pour out to Him our heartfelt desires for our immediate family and dear ones, but these requests are out of place in public prayer.

When one prays in public he is talking with God about the needs and problems of those within the hearing of his voice. He is speaking in behalf of those present and his petition should be so worded that those present can from the heart say Amen.

God is real. God is a person. He is King of kings and Lord of lords. If you were leading or accompanying a delegation of people who had an appointment with an earthly king to make requests, you surely would want to give careful thought beforehand as to how you would word your request. At least you would find it very necessary to know what you wanted and be able to state your request clearly and concisely and in such a manner that the people in your company could and would join you in your petition.

If we would talk to an earthly ruler like many people talk to God, we would be expelled from his presence. Let us notice

some of the misuses of prayer.

Vain Repetition

If we were addressing a worldly ruler we would not be so thoughtless as to utter his name or title over and over again while making our request. I once counted the word "Lord" seventeen times in the prayer of a man in public worship. That is taking the name of the Lord in vain. In the sample prayer Jesus gave His disciples when they asked Him to teach them to pray, He addressed God only once, at the beginning of the petition.

Preaching in Prayer

We often hear ministers as well as laymen put a lot of preaching to the congregation in their prayer to God. Let us never forget that we are talking to God and asking Him for definite favors, not preaching to the congregation when we are praying. Many times we hear people hide behind the pretense of prayer to castigate someone in the congregation. This is cowardly, out of order, disrespectful to God, and not prayer. If we would realize that we are talking to God and not to men, we would not do this. We cannot see God, but if we could actually see Him when we pray, how different we would act when we talk to Him!

Do Not Weary God With Words

If we were leading a delegation or taking part with a group in petitioning a governor or king here on earth, we would not dare be longwinded and tire the ruler with useless words. How then should we address God in public worship?

"Some of our preachers are killing themselves by long, tedious praying and loud

speaking. . .

"The long prayers made by some ministers have been a great failure. Praying to great length, as some do, is all out of place. . . . Long praying wearies, and is not in accordance with the gospel of Christ."—Testimonies, vol. 2, pp. 616, 617.

"The prayers offered in public should be short and to the point... Many tedious prayers are offered, which are more like giving the Lord a lecture than presenting to Him a request."—Gospel Workers, pp. 175, 176.

"All should feel it a Christian duty to pray short. Tell the Lord just what you want, without going all over the world. . . . A common meeting to worship God is not

the place to open the privacies of the heart. What is the object of assembling together? Is it to inform God, to instruct Him by telling Him all we know in prayer?"—Testimonies, vol. 2, p. 578.

Science Students More Deeply Religious Than National Average

The scientific mind and a religious outlook are distinctly compatible, but beyond that, scientists tend to have deeper religious persuasions than those in other walks of life.

These conclusions were developed in a survey of more than 300 outstanding high school science students who attended a National Youth Conference on the atom, in Chicago.

Of the hundreds queried fully 85 per cent stated they were devoutly religious, attended church regularly, and were active in their church organizations. More than half of these reported that they held some position of leadership in their local church youth groups.

The percentage of religious affiliation among these youngsters who will staff the nation's research facilities during the next quarter century is much higher than the norm. According to the National Council of Churches, 64 per cent of American families are affiliated with churches. This is the highest figure reported since this census was first taken in 1850.

The survey is taken annually by the high school students selected to attend the conference, which is sponsored by the nation's investor-owned electric utility companies.

In addition to determining the extent of their church affiliation, the survey also asked the science students such pertinent questions as "Does your knowledge of science help you in your church work?"; "Do your religious studies aid you in your science interests?"; and "What do your religious training and your science training have in common?"

While individual answers to all three questions varied widely, all showed a deep and abiding faith on the part of the students and a firm conviction that religious beliefs and scientific training tend to complement each other.—Public Information Program.

Association Bars Pastors Who Promote "Tongues"

Pastors who promote "speaking in tongues" will be barred from the clergy roster of the Association of Free Lutheran Congregations, according to a decision of the association's board of administration.



SHEPHERDESS

"A Time to Speak"

DAPHNE COX
New South Wales, Australia

ALL around me the women were chattering. For once, I, who am an inveterate talker, was silent. The woman at my side was discussing her move from a distant town with the one next to her. From behind I heard a plaintive voice saying, "Yes, I've a very bad corn. Very painful it is too. I've tried all sorts of things to get rid of it." Over my left shoulder someone murmured, "So soothing."

Chatter! Chatter! I felt like putting my fingers in my ears to keep out the sound. Of all places—of all times—to chatter here! Inane, mundane conversation. Idle, unnecessary talk. Not malicious words, but how utterly superfluous, because the occasion was the ordinances.

My mind went back over the years to the time when a woman who could not speak English had served me. Silently, seriously, she had knelt down and washed my feet, then I had followed the same procedure in serving her. Each of us had been alone with our thoughts; alone in a vacuum of silence amid the hum of conversation.

That day, sound had receded into a distant background. Alone with my Lord I had sat, while He washed my feet, my hands, my head, my heart. In the uninterrupted stillness, my prayers had known fulfillment.

My being was at rest in the peace and beauty of the moment.

Firm, gentle hands had splashed the warm water over my tired skin. My Lord was there in that instant. Then soothingly, the hands had dried those rejuvenated feet, and my rejuvenated soul had leaped within me in a surge of praise and thanksgiving for the cleansing power of Christ.

Smilingly those quiet eyes had looked up into mine, and I could have cried with pure joy. Instead, I smiled back, hoping that this dear sister would sense my profound gratitude, and trusting that she too had caught the sheer wonder of this simple

act.

As we stood up we kissed fondly, and went prepared to partake of the bread and the wine.

But that had been a long time ago. Now I was right here in the midst of the chatter. A voice started singing an old favorite hymn and quickly I joined in, endeavoring to be alone with the Saviour. Not for long! The lady serving me was addressing me. Was the water all right—and did I know...

I smiled fatuously, and kept right on singing quietly, hoping she would take the hint and join in the singing. Instead she carried on her one-way conversation. Then she stood up and kissed me brightly.

I felt like weeping as I went into the church. Had this sister received a blessing from my simple act? Surely not, for she had been talking all the while, either to me, or to the woman next to her. Had I received a blessing? Well, yes and no. It could have been so much more of a blessing had the words of Solomon been heeded. There is "a time to keep silence," "a time to speak."

Surely, celebrating the ordinances is the time to keep silence.

"Dear Pastor"

(Continued from page 10)

as you stand there in the pulpit this Sabbath, Pastor? Not only because she is my friend and I failed to work for her as earnestly as I should have, but because her name may soon be called in a hushed heaven before a throne of light. Whether her name remains in the Lamb's book of life or whether it is blotted out is almost entirely up to Lynn. But in the infinite completeness of her record, Pastor, our influences will show.

JOAN MARIE COOK



Marcello I. Fayard, writer of 14 volumes and translator of 23 other publications.

The Pen Mightier Than the Sword

FERNANDO CHAIJ

Spanish Department Editor, Pacific Press

PRINTING was the handmaid of the sixteenth-century Reformation. It gave impetus to the movement. It made it articulate. It seemed quite natural that in the rise of the Advent Movement printing should play a major role. Those who have dedicated their lives to writing and editing our books and periodicals have done the cause a great service. Marcelo I. Fayard is one of these dedicated workers. His contribution has been outstanding. He has written fourteen original volumes and has translated twenty-three others, most of which have been Spirit of Prophecy books.

After forty-seven years of fruitful service and editorial responsibility he has now retired. The accompanying picture shows him with the results of his work. The Advent message is beautifully set forth in the pages of these fourteen original volumes, many of which continue to enjoy a very large circulation, some exceeding a sale of more than a quarter of a million copies. In presenting Editor Fayard to our readers around the world it is with the hope that this will inspire some of our younger workers with the gift of journalism to dedicate their talents to this all-important ministry. Practically all of our journals, including THE MINISTRY, are ever in need of wellwritten, stimulating articles.

In addition to his work as author and translator, Brother Fayard has also served as copy editor and has revised a number of manuscripts with extraordinary skill. For many years he was expanding and increasing the production of the Casa Edi-

tora Sudamericana. But for the past seventeen years he has served in the Spanish editorial department of the Pacific Press in North America.

In addition to carrying the responsibility of book editor in both of these institutions, he was also the editor of *Vida Feleiz* (formerly *El Atalaya*) and *El Centinela*. Only eternity will reveal the tremendous scope and fruitage resulting from the pages that have passed through his hands. His untiring service, his journalistic skill, his extraordinary application, as well as his humility and devotion have been an inspiration to all whose lives have been touched by this minister of the pen and teacher of truth.

War on "Spiritual Poverty" Advocated to Bible Society

A suggestion that the 150th anniversary year of the American Bible Society-1966-be marked by the launching of a "50-year war on spiritual poverty" was received at the annual meeting of the organization in New York. In a message sent to the ABS gathering, United States Senator Claiborne Pell, a society vice-president, cited the need to close "three Bible gaps." These he said are: "One-the increasing gap between those who have and do not have the Bible because of literacy and population explosions. Two-the startling gap between those who have the Bible and read it but do not read it with understanding. Three—the disappointing gap between those who read it and live it and those who read it and fail to apply it creatively and intelligently to life's problems."



BOOKS

From the Beginning, by Ralph L. Murray, Broadman Press, Nashville, Tennessee, 1964, 136 pages, \$2.75.

For freshness, depth, and readability From the Beginning is fundamentally stimulating. Murray, pastor since 1948 of the Smithwood Baptist church, has in this volume covered the high points and primary principles laid down in the first 12 chapters of the book of Genesis.

The book, containing 16 chapters, deals with Creation week in forthright faith basic to the simple statements of the Bible. No Adventist theologian would have hewn closer to the direct teachings of the Word.

Chapter 5, "God's Rest," deals with the Sabbath, and his comments on pages 32 and 33 are striking and thought-provoking even to Sabbath observers. Opposingly, his chapter "Living With Death" wanders from fact to fantasy in beautifying the current theology on soul immortality.

Here are a dozen good sermons in the making for any Adventist pastor, messages that pulsate with inspiration and open vistas of thought to delight reader or hearer alike. RAYMOND H. LIBBY

The Greatest Sermons of George H. Morrison, Introduction by George M. Docherty, Harper and Brothers, Publishers, New York, 1959, 256 pages, \$3.50.

This book is not the type of material that would lend to quick reading. One has the tendency here to read, think, and then go back and read it again. These forty sermons by Morrison of Wellington are rich in doctrine and devotion, relative to problems and bewilderments facing the world today.

George Morrison was for many years pastor of the fatnous Wellington church, Glasgow, and was considered a preacher's preacher. He had the skill of communicating through preaching the pastoral concern that he carried in his heart. He presents his messages in the best of Scottish tradition. It is said that he "took a text, and wrung it like a sponge."

The titles of his sermons are very intriguing. Here are a few: "The League With the Stone," "Mystery," "The Message of the Rainbow," "Love's Wastefulness," "Humility," "Interpreted by Christ," "The Ladder of Prayer," "The Ministry of Sur-

prise," "The Ministry of Interruption," "The Ministry of Silence," "The Choked Wells," "The Unlighted Lustre," "The Young Man With the Measuring Line," "The Winsomeness of Jesus," "The Refusals of Christ," and "The Singer in the Street." In a generation past he was considered one of the pulpit giants of his time.

ANDREW FEARING

Speak Up! by Elna Worrell Daniel, Zondervan Publishing House, Grand Rapids, Michigan, 1964, 63 pages.

The title intrigued me despite the fact that I had often heard and applied its imperative. Its subtitle, "Handbook for the Public Speaker," urged me to pick it up for investigation of its content. Scores of books have been written on this subject but the fact that this one was written by a woman was of interest to me. I have learned from experience that women authors on the whole have much to present. Speak Up! can take an honored place among the best for information on public speaking. It is so direct, concise, and practical.

Speak Up! is a gem in simplicity and serves both professional and lay workers. The professional man or woman leads a busy life—too busy for long reviewing of public-speaking methods. But if he will spend an hour or so with Elna Daniel's brief handbook he will be definitely benefited. Every page is bristling with ideas and suggestions that will fascinate him.

For the layman, or the more experienced in leading out in church work, this little book is a must! It is a teaching aid in a church setting, with worthwhile hints for prayer meetings, youth- and institute-speaking opportunities. The chapter titled "Who—Me?" where "stage fright" is discussed and explained will be of help to all. Speak Up! should be in every church library.

Louise C. Kleuser

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Remember that what you believe will depend very much upon what you are.—NOAH PORTER.



The following news items are submitted by Donald W. McKay, layman, New York.

Russian Scientists Believe Messages Come From Distant Planet

Mysterious radio signals received regularly from space indicate that "we are not alone in the universe," Soviet scientists have decided, reports the Wall Street Journal. The signals from a source called CTA-102, in the direction of the constellation Pegasus, are repeated regularly every 100 days and are unlike any other known radio emission.

The statement that "a new supercivilization has been discovered" was attributed by the Soviet news agency Tass to Nikolai Kardashev, a highly regarded scientist at the Sternbery Astronomical Institute in Moscow.

Other scientists who have been studying the signals, known to United States astronomers as "quasar," reacted cautiously to the Russian statements and clearly were skeptical.

Whether these signals emanate from another planet, we do not know. But Ellen G. White made reference to other planets being inhabited when she said: "The sacrifice required of Abraham was not alone for his own good, nor solely for the benefit of succeeding generations; but it was also for the instruction of the sinless intelligences of heaven and of other worlds."—Patriarchs and Prophets, p. 154.

Protestants Spur Church Union

A team of theologians from six Protestant denominations which spent three years of spadework, reported a "new level of consensus" has been reached, according to the New York *Times*. "We are agreed," the report said, "that the time

"We are agreed," the report said, "that the time has come to initiate more formal negotiations between the constituent churches and also to proceed with the drafting of a plan of union."

The appeal was put before the fourth annual Consultation on Church Union which seeks to unite the Methodist Church, the Episcopal Church, the United Presbyterian Church, the United Church of Christ, the Disciples of Christ, and the Evangelical United Brethren.

The commission said differences between the churches were not basic and could be resolved.

The scholars offered a tentative general design for a united church in which the Episcopal Church's insistence of ordination by bishop would be accepted.

Many years ago Ellen G. White wrote: "The wide diversity of belief in the Protestant churches is regarded by many as decisive proof that no effort to secure a forced uniformity can ever be made. But there has been for years, in churches of the Protestant faith, a strong and growing sentiment in favor of a union based upon common points of doctrine."—The Great Controversy, p. 444.

More Big Salaries

Compensation paid key officers of all large corporations is public information. The following is aggregate remuneration paid key officers last year and seems to be a fulfillment of the statement found in the Scriptures regarding one of the signs of the second coming of Jesus: "Ye have heaped treasure together for the last days" (James 5:3).

Chairman, American Telephone and	0004 000
Telegraph Corporation	\$304,600
President, Du Pont, E.I. De Nemours	
& Co.	363,500
Chairman, Ford Motor Company	200,219
(plus \$375,000 supplemental compensa-	
tion payable in annual installments)	
President, General Electric Company	237,534
Chairman, International Business	
Machines Corp	307,543
Chairman, Radio Corporation of America	267,500
Chairman, Sears Roebuck and Co.	210,000
Chairman, Standard Oil Company, New	
Jersey	300,000

"If You Get Sacked . . ."

(Continued from page 35)

as one of the elders of the church, and though he was not an ordained minister, God richly blessed his work of pastoring the church, which duty he carried along with that of being publishing department secretary of the mission.

On the 18th of January, 1964, Brother Oriaku was ordained to the gospel ministry. Shortly after this he received a call from the president of the North Nigerian Mission, Pastor David Hughes, to become the pastor of Jos Seventh-day Adventist church and also to serve as the publishing department secretary of this challenging mission field of the north, where more than 25 million people live, most of whom are Moslems.

The Adventist church in Jos for some time had been having reversals owing to tribal feelings and church politics. Often less than twenty members would come to-

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the MINISTRY

gether on Sabbath to worship. Recently I visited the Jos church, and as I stood behind the pulpit I looked into the faces of a church family numbering well over one hundred. God has used Pastor Oriaku in breaking down prejudice, in healing wounds, and in adding new members to the flock. That Sabbath I spoke through two interpreters, and what a wonderful inspiration it was to visit with these dear people!

I was not surprised to hear later from Pastor Hughes that in accepting the call to come to the new northern field, where the budget is much smaller than that of the West Nigerian Mission, Pastor Oriaku took nearly a 40 per cent cut in salary. But he knows God's leadership, and he knows he has nothing to fear for the future except as he forgets how God has led him in the past. This he will not forget.

It is with men such as Israel Oriaku who, like him, are willing to make a complete personal daily surrender of themselves to God; who possess a determination to step out in faith and follow God's plans and instructions; who put God's work first, above human comfort and material gain—yes, it is with men having these qualifications that God will finish His work in our generation.

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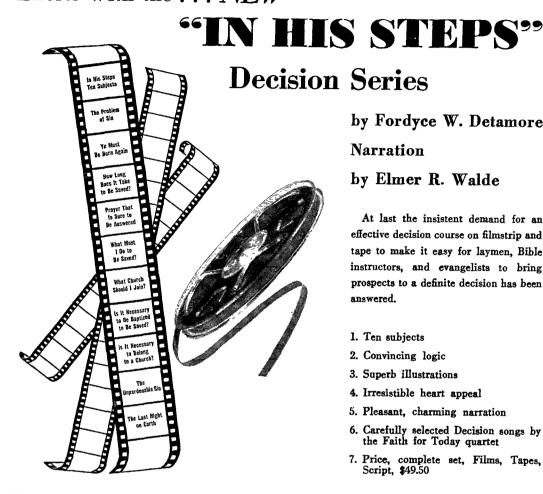
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DON'T LEAVE IT How long it takes to complete a job depends to a great extent upon the outlook of the worker.

Some have the "sustainer" complex. To them, keeping "the show on the road" is life's prime aim. To maintain what we have and cautiously expand is sufficient for them. Under this type of thinking the work will not even be finished by our children's children.

There are yet others who would "leave it to Gabriel." Hopelessly surveying the exploding population, and by it judging our snail-pace progress, they see the task as an impossible one. The central purpose of our existence is lost sight of, and men consign to the angels the work intended for themselves.

Thank God there are the "finishers." These men may not know how the job will be completed, nor are they familiar with all the agencies to be employed or the method of their deployment, but one thing is sure—they fight for a knockout not an ultimate decision. Their preaching is tinged with sharp-edged purpose. No Laodicean meandering here; every move is meaningful. No financial campaign is waged that is unflavored with belief in "finishing" the work. "Then shall the end come"; "Cut short in righteousness"; "I will come" are to become more to us than mere sermon material. Nor must uncertainty of the day and hour rob us of our certainty of the fact. And should I die before the end, may it be with the knowledge that Gabriel had none of my work to do-leaving him early free to sound the trumpet's blast.

E. E. C.

"THIS DISCOURAGED? Cheer up, you're in disCUP" tinguished company. Elijah, Moses, and
Thomas are a few of the many who
knew the pain of despondency. Our Saviour Himself came perilously close to the night of despair.
"Christ's agony did not cease, but His depression
and discouragement left Him."—The Desire of Ages,
p. 694. Even this does not recommend discouragement as a virtue. It is, in fact, a most costly form
of sickness. It is not incurable, but if not resisted,
may prove fatal.

How, then, do you say "snap out of it"? Elijah's "downward spiral" was broken by a direct challenge from God "What doest thou here, Elijah?"

These words brought him into the sunlight. A subsequent enlargement of vision sent him on his way rejoicing.

For Moses a miracle was required. The burning bush, and the staff that was alternately reptile and rod, were encouragement enough to send him on his God-ordained mission.

As for Thomas, "Except I shall see in his hands the print of the nails . . ." were his words, reflecting his doubt. Thomas had common sense. His reliance was on the sight of the eye and the touch of the finger. What he needed was uncommon faith which may ignore what is apparent to the senses in its quest of divine illumination. Contact with Christ was what he needed and got. And there are those in India who claim him as the apostle who brought them light.

Despondency tugged at the heartstrings of our Lord in the Garden near the gnarled branches of the olive tree. "His nature [was] weighed down with a shuddering, mysterious dread."—Ibid., p. 693. "If it be possible, let this cup pass from me," was the cry of a tortured soul engulfed in the blackness of a thousand midnights. Rejection by those He came to save, and the thought of eternal separation from His Father tortured His faith with unparalleled intensity. But strength from the Source of strength pierced the gloom that encircled Him. "Nevertheless not as I will, but as thou wilt," bespoke His triumph of ultimate surrender.

This cup, the poisonous dregs of which the strongest men at times must drink. This cup, given to test our strength and prove our weakness, this cup, which is to one an elixir of life, but to another, less prayerful, a potion of death, may be drained of its contents, yet from it a new man may rise.

E. E. C.

RENEWAL THE giant urban areas of the United States, beset by the rot of expanding slums, have launched a counterattack. It is called "slum clearance" and "urban renewal." Under this program, rat-infested, dilapidated buildings have been replaced by imposing structures of varying degrees of efficiency and beauty. Ribbons of concrete bisect these cities, making rapid transit possible.

But behind this cold façade of steel and concrete are millions of troubled hearts. Hearts in need of "clearance" and "renewal." The crimes against God and nature that brought judgment fires upon Sodom and Gomorrah are rampant in our times. Danger stalks our streets, and morality is becoming an unfamiliar word. And further, man has made gods of the works of his hands. The pursuit of gain has been equated with the pursuit of happiness.

The result of this quest is a sharpened appetite, not rest of soul. There are human hearts in dire need of "slum clearance." Indeed, man's deepest need is "heart renewal." As for the minister whose task it is to meet this need, what about sermon renewal and outline clearance?

E. E. C.